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PHILOSOPHY AND RELIGION

by

Alfred G. Bhatt

A Dissertation Submitted to the  
Faculty in Partial Fulfillment of  
The Requirements for the Degree of  
MASTER of THEOLOGY

Major Subject: JAINISM, IT'S ORIGIN,  
IN IT'S RELATION TO HINDUISM

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JAINISM  
ITS ORIGIN, IN ITS RELATION TO HINDUISM

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In Partial Fulfillment  
of the Requirements for the Degree  
Master of Theology

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by  
Alfred G. Bhatt, Bombay, (India)  
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## JAINISM

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Harmlessness is the only religion.

--Jain Maxim

The Jain doctrines are summed up in the maxim,

'Ahimsa Parmo Dharmah'

Which means that non-injury to living beings  
is the highest religion.

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"If I were to look over the world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow --in some parts a very paradise on earth-- I should point to India.

If I were asked under what sky the human mind has most fully developed some of its choicest gifts, and has most deeply pondered on the greatest problems of life, and has found solution of some of them which will deserve the attention even of those who have studied Plato and Kant, I should point to India.

If I were to ask myself from what literature we in Europe, who have nurtured almost exclusively on the thoughts of Greeks and Romans and of one Semitic race, the Jewish, may draw that correction which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this only but a transfigured and eternal life --again I should point to India."

--from "India, What Can It Teach Us?"

by Max Mullier

## CHAPTER I

### INTRODUCTION

#### I. SUBJECT STATED

The main subject is entitled "Jainism, its origin, in its relation to Hinduism." To be more specific, it could be stated as "Jainism, a reformed religion of both Brahamism and Hinduism, advocating the great Jain maxim 'Ahimsa Parmo Dharmah', which means that non-injury to living beings is the highest religion."

#### II. JUSTIFICATION

The main object of the thesis is to make a detailed study of Jainism. It is strongly affirmed that India is the cradle of several religions. The religion, of the majority of the population in India, is Hindu called Hinduism. In between Brahamism and Hinduism, two contemporary religions Buddhism and Jainism arose. Hence the study of Jainism will show a good many factors in common with Brahamanism, Hinduism and Buddhism. It is not a missionary religion, hence one can see scarcely any sign of her spread and public proclamation like that observable in Buddhism. Yet, Jainism is a quite distinct and outstanding reformed religion.

For three striking qualities of Jainism the writer has been led to analyze it. They are as follows: First,

Jainism contributes a new religious thought, the concept of Ahimsa ('Harmlessness' is the only religion); secondly, the followers (Jaina church members) are mostly from the Kshatriyas (warrior) class, whose life-duty is to fight and defend; here the most striking problem is how a warrior could be made to believe and advocate the great doctrine of Ahimsa; thirdly, Jainism has contributed to Hinduism a great many new things in the fields of education, culture, art, literature, ethics and religion.

About a century and a half ago there arose in Europe a great desire to explore the buried and current treasures of the East. Among the religions of Indian origin, Brahmanism, or Hinduism, was the first to draw attention, but Buddhism soon followed. Jainism, which came last, made its advent in unfavourable circumstances. The Jainas of India were ignorant of the West and of Western methods of study. Worse than this, they were religiously averse to letting non-Jainas read, or even touch, their sacred books. In consequence Jainism was misunderstood and misrepresented. Its tradition and teachings suffered further from the scholar's partiality for Mahavira's order, and accustomed studies in Brahmanism and Buddhism. But, by the labours of men like Weber, Buhler, Jacobi, Hoernle, and others the tradition of Jainism has become known and appreciated.

Jainism is a reformed religion. Since there have been

less writings, I strongly feel the need of exploring the great truths of Jainism, which may be helpful in one's religious thinking and research.

### III. LITERATURE ON THE SUBJECT

The world has many existing religions. It is of interest to note that the various countries put their trust in their respective religious systems. In order to keep and preserve their religions they do their utmost. For the sake of religions and faiths, battles and wars have been fought by nations. Among the great existing religions of mankind, Christianity, Judaism, Shintoism, Confucianism, Taoism, Zoroastrianism, Mohammedanism, Hinduism, Brahamism, Buddhism and Jainism are the principal ones. From the above religions of the world, quite a number of them have been founded, nurtured and cradled in India. Max Miller and many other famous western writers have stressed the significance of India in the matter of her religions. How true it is that she has made a wonderful contribution in the great task of comparative study of religions. Whenever necessary the religious students and theologians have always given due credit and significance to this great fact.

Along with Buddhism, Jainism sprang as a revolt against Brahamanism and Hinduism. There is a vast amount of literature of Brahamism and Hinduism, but very little of Jainism,

on account of several handicaps, which will be mentioned later in the chapter of literature.

Jainism is called a reformed branch of Hinduism. It raised objections and revolted against the prevailing customs of the Brahmin Priesthood, and against rites and sacrifices.

The whole teaching of the Jaina religious doctrines center around the great principle of Ahimsa --"non-violence". This teaching is very much similar to the great teaching of Christ on the principle of love, though there may be a slight difference in the matters of approach and interpretation.

Doctrines were delivered orally and were not reduced to writing until some centuries later. The oral delivery of the doctrines was during the sixth century B. C. by the Jain, Tirthankara, Mahavira.

The original scriptures of Jainism are the twelve Angas, the Five Parikarmas, (Sutra, Prathamamuyoga) Fourteen Purvagatas, the Five Chulikas, Anga-Bhaya-Sutra (Scriptures other than the twelve Angas) and the Yoga Sutra of the twelfth century.

In the history of the Jaina Church, like any other religion, many writers and theologians have made an attempt to interpret and explain the Jaina religion. Though the literature is scanty, and not easily available, yet whatever has been written by the writers of both the East and West, is quite sufficient to meet the demand of the religious student.

The writer has made a special effort to refer to several authors on Jainism of both East and West. For authenticity and correct data he depends upon the material and information available in the original works of Jainism and the vast literature of Hinduism.

#### IV. LIMITATION

Our present theme of the thesis is very inclusive, hence a special care will be taken to avoid excessive detail. The chief aim and concern will be the real and exhaustive study of the origin and teachings of Jainism in relation to Hinduism.

Having learned the principles and general stand of Jainism, it is our earnest desire to make a comparative survey at the end of each chapter dealing with other religions, and in particular to compare it with Christianity. Having observed and evaluated both the strong and weak points of Jainism, the thesis will point out what the best form of Jainism has to offer to the world and what she needs most.

#### V. TERMS DEFINED

Jain. The word Jain, more properly written Jaina, comes from the word Jina which means a conqueror; and Jina is a noun from the Sanskrit root 'ji', 'to conquer.' Herbert Warren in Introduction to Jainism says,



It means in this connexion conquering the passions, and does not mean conquering nations. The passions are regarded as enemies of the soul. Anger, pride, deceitfulness and greed are as the major passions; worry, fear, disgust and the sex passion are also called passions.<sup>1</sup>

Jainism. The word Jainism goes back to Jina, which, derived from the Sanskrit root 'ji', 'to conquer' means 'victor', i.e. one that has successfully subdued his passions and obtained mastery over himself.

Mahavira. 'Maha' means great, and 'vira' means a hero.

Tirthankara. 'Tirtha' literally means a 'fort', a means of crossing over; metaphorically. Metaphorically it denotes a spiritual guide or philosophy which 'enables one to cross over the ocean of recurring births in this world.' (page 4 of Purushartha Siddhapaya, a Jain Scripture); 'Kara' means one who makes.<sup>2</sup> Thus the whole word means a Jain sanctified teacher.

Deva. Deva is the word which is translated God. It means Tirthankara, the human omniscient teacher. The English word is not an equivalent of the Sanskrit. It means a pure soul, but the word does not mean a creator, ruler of the

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<sup>1</sup> S. G. Champion, The Eleven Religions and their proverbial lore, E. P. Dulton & Co. New York, 1945 Art. by Herbert Warren, "Introduction to Jainism," p. 204, para 2.

<sup>2</sup> Loc. cit.

universe.

Mind. The word 'mind' in Jainism is different from what it is generally understood. English uses the word as a synonym for soul. The Jain word which is translated as 'mind' is 'manas' --the 'a' being pronounced like our 'u' in 'us', 'munus'. In Jainism it is an organ which is made of subtle matter called manevargana. Its form is like a lotus with eight petals near the heart. (Tatvartha-Sutra, p. 35) It is the instrument by means of which we think and imagine. Consciousness is an attribute of soul, not of mind, in Jainism.<sup>3</sup>

Ahimsa. The word 'ahimsa' means 'non-injury', where injury should be understood as comprehending injuring in thought, by word or act. It is on this principle of Ahimsa the faith of Jainism is built.

Karma. The word 'karma' means 'deeds' or 'works'; that is the law of consequences. "As you sow, so shall you reap."

Nirvana. According to early Jains, Nirvana is that stage in which the energy of past actions (karma) has become extinguished, and henceforward the spirit (jivatma), though still existing as an individual spirit, escapes re-embodiment, and remains forever free from the births and deaths. But nowadays some Jains think that the prefix 'nir' as mere negative, and thus nirvana implies that state in which 'not a breath' reaches the emancipated one.

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<sup>3</sup> Ibid., p. 205, para. 3.

Moksha. In this state of life man will be omniscient, will be blissful, will have permanent right conviction, and right conduct, everlasting life, no material body, equality of status, and he will have infinite capacities of activity. This state (called nirvana, nirvrti, mukti, or moksha) has a beginning, but it has no ending.

Sanyasi. It is the state in one's life which is purely religious. One retires from the worldly life, and adopts retirement in jungle or mountain side for meditation and search for truth. His life becomes very simple in both the matter of food, clothing, etc. To recognize a sanyasi from a distance is the sign of his yellow or red costume.

Self. The word 'Self' is the one invincible foe together with four cardinal passions: anger, pride, deceit, and greed; self is also the one invincible friend, as is given in No. 39. 'Man, thou art thine own friend, why wishest thou for a friend beyond thyself?'.<sup>4</sup>

Aum. The term 'aum', the Sanskrit equivalent of 'atom' is found in the Upanishads, but the atomic theory is foreign to the Vedanta. The fourfold earth, water, fire and air are composed of atoms. These elements according to Jainism are divisible and have a structure.

"The Jaina incarnation Aum or Om is composed of five sounds: a,a,a,u, and m, which stand respectively for arhat, sidhas, acharya, upadhyaya, and muni."<sup>5</sup> The utterance of 'AUM' is to remember and meditate upon the name of worship object -- 'Tirthankara'.

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<sup>4</sup> Loc. cit.

<sup>5</sup> Ibid., p. 207.

## VI. PROCEDURE

The purpose of the thesis is twofold: first, to view Jainism as a religion, and prove its origin, and to survey her relationship to Hinduism. In order to secure fairly good knowledge of this religion, of which there is not much literature, the writer has sought to take in all the possible phases of Jainism for discussion.

As it has been already pointed out that India is a land of many religions, so we note that Jainism is one of them whose followers are well recognized in the country. They are well educated, cultured, well-to-do, being business men and tradesmen, and quite impressive in their manners and customs.

It has been affirmed, this religion is built on one great principle of Ahimsa-non-injury to life in all forms; it is this, especially which attracts immediate attention to study Jainism. The system possesses both strong and weak points. Special attention will be given to pointing out to the reader how Jainism can best help other religions and how other religions, and especially how Christianity, can offer to Jainism more clear apprehension of religious beliefs and doctrines.

For a better understanding of the subject, special attention will be given in following the logical approach under special divisions (chapters), headings and subheadings.

## CHAPTER II

### THE FOUNDERS OF JAINISM

The phenomenon of India. In the pursuit of the study of India it is desirable to begin with some facts about geography, population, and race, and religions. India, if we include an area taking in Baluchistan and Burma, is roughly as big as France, Spain, Italy and the third of Reich taken together. Its population in the 1921 census was reckoned at 312 millions; and among these the various religions which we have to describe were represented in the following proportions:

Hindus	216 millions
Buddhists	11 millions
Moslems	68 millions
Animists	9 millions
Sikhs	3 millions
Jains	1 million
Christians	4 millions
Parsis	(101,800)
Jews	( 21,000)

(but the 1931 census showed 353 millions total population, and that of 1941 showed 406 millions\*, with proportionate increases in each section.)

A glance at the accompanying three maps on the following pages will help to clarify the situation. The first shows the main racial divisions, the second the distribution of the main languages, the third the boundaries of the realms

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\*The figure includes the Dominion of India, Pakistan and Burma.

of the Buddhist King Asoka and of the Moslem Mogul Emperors. The upper part of India contains two great valleys, that of the Indus and that of the Ganges, both fed by the waters from the walls of mountains which shut them off from central Asia. Between the two great plains, half of the population of the whole country is massed in this area.

Outline of the history of Hinduism. From the beginnings of the Nordic invasion (say, 1700 B.C.) up to the present day we get the following phases of religious development: (according to A. C. Bouquett).

1. The primitive period or prehistoric age, of which we know nothing save that it is not likely to have differed very much from the same stage in other parts of the world.

2. The period of Dravidian invasion, of which again we know next to nothing, though excavations in the Indus valley have shown that about 2000 B.C. the later contained an area of great city cultures ranging over a distance of 100 miles in length, and already very ancient.

3. The so-called Vedic period of Nordic conquest and expansion, roughly from 1500 to 800 B.C. --700 years.

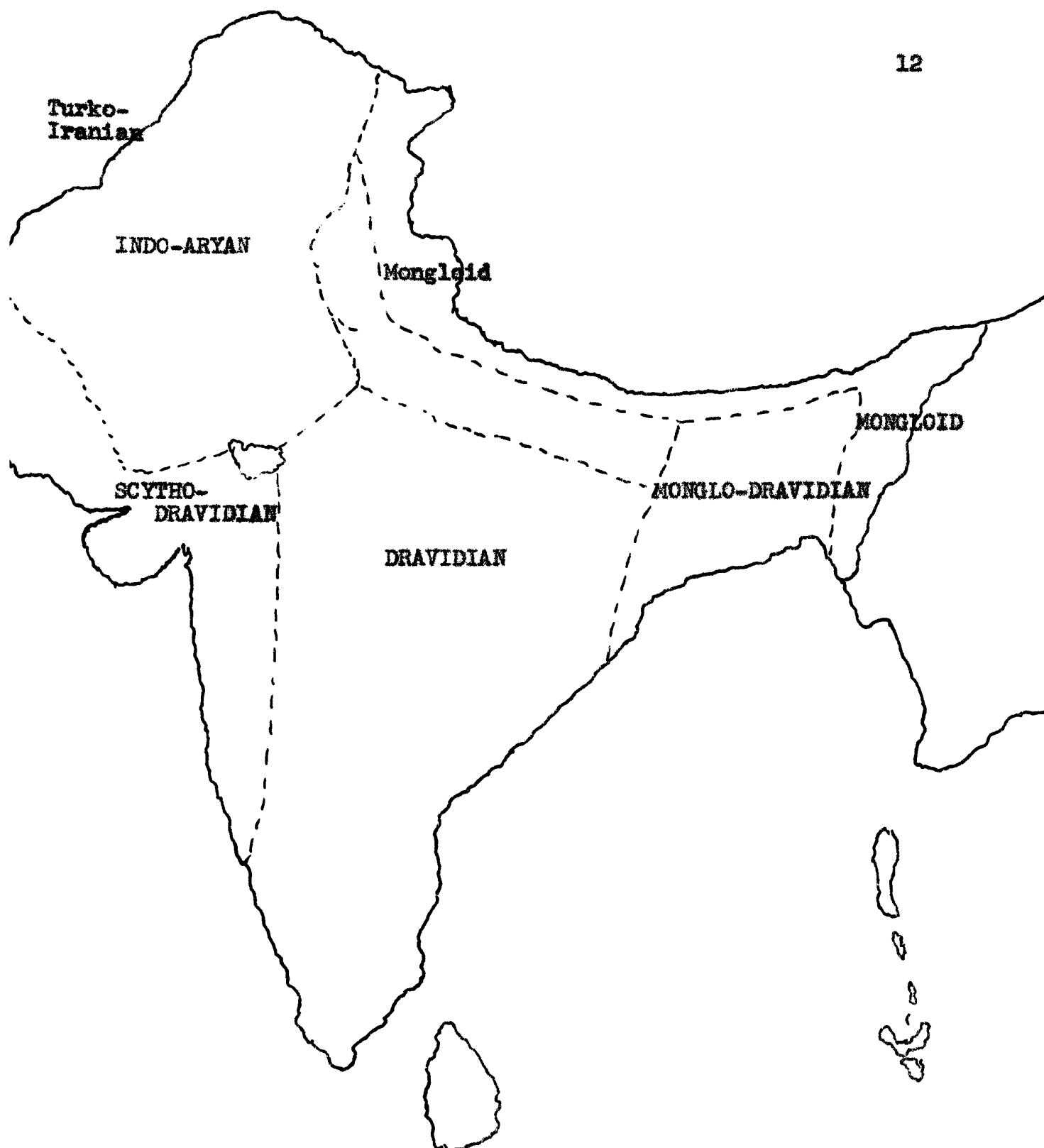
4. The Brahmanical epoch from 800 to 500 B.C., a period of 300 years, during which the development of the institutions of sacerdotal Hinduism is proceeding.

5. The philosophical period, roughly 500 to 100 B.C. --400 years, accompanied by the growth and expansion of Jainism and Buddhism.\*

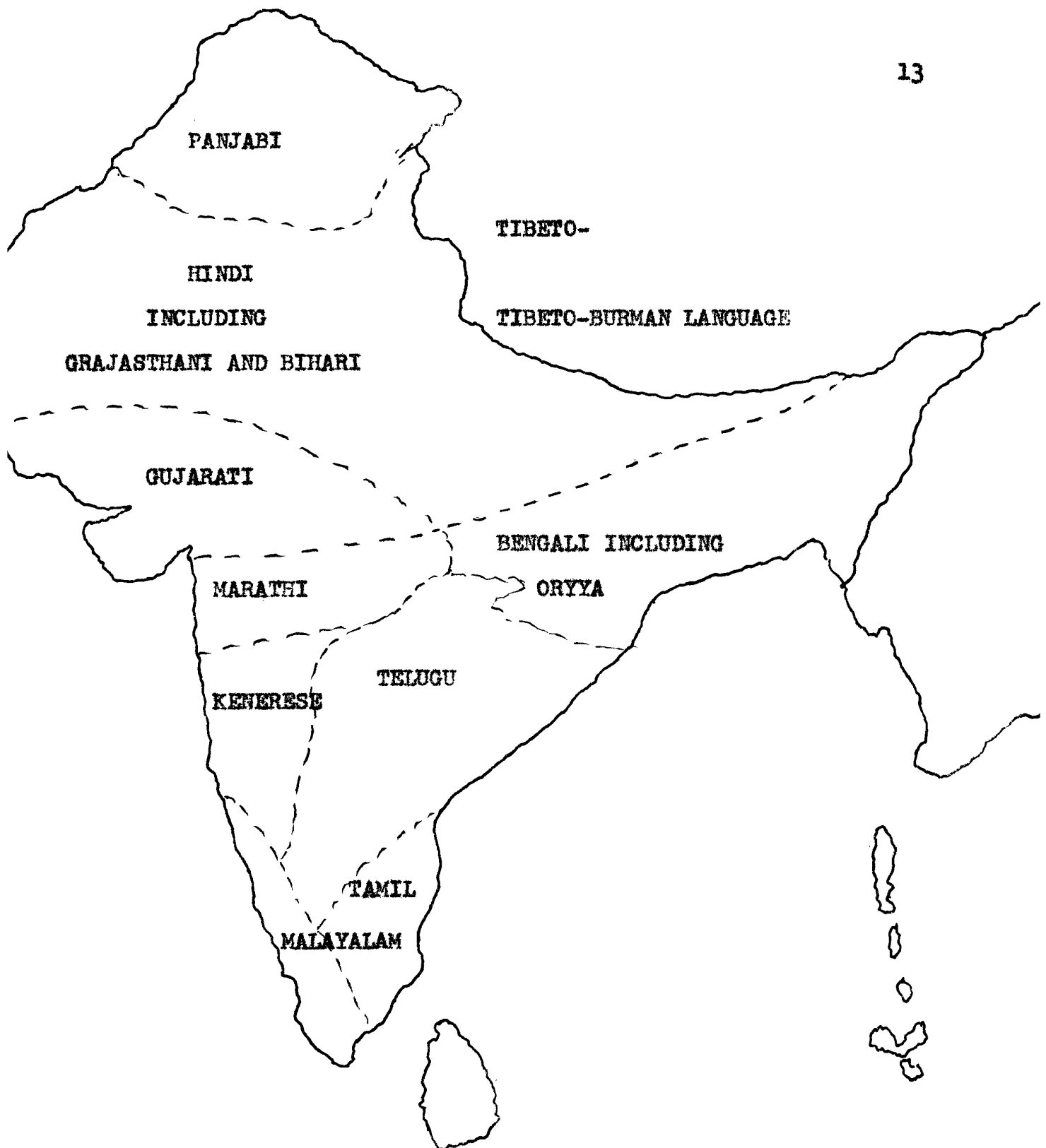
6. The Incarnation period, overlapping the previous

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\*Out of this philosophical period emerge at least three very important and quasi-religious movements, namely: (i) Buddhism, (ii) Jainism, and (iii) Bhakti.



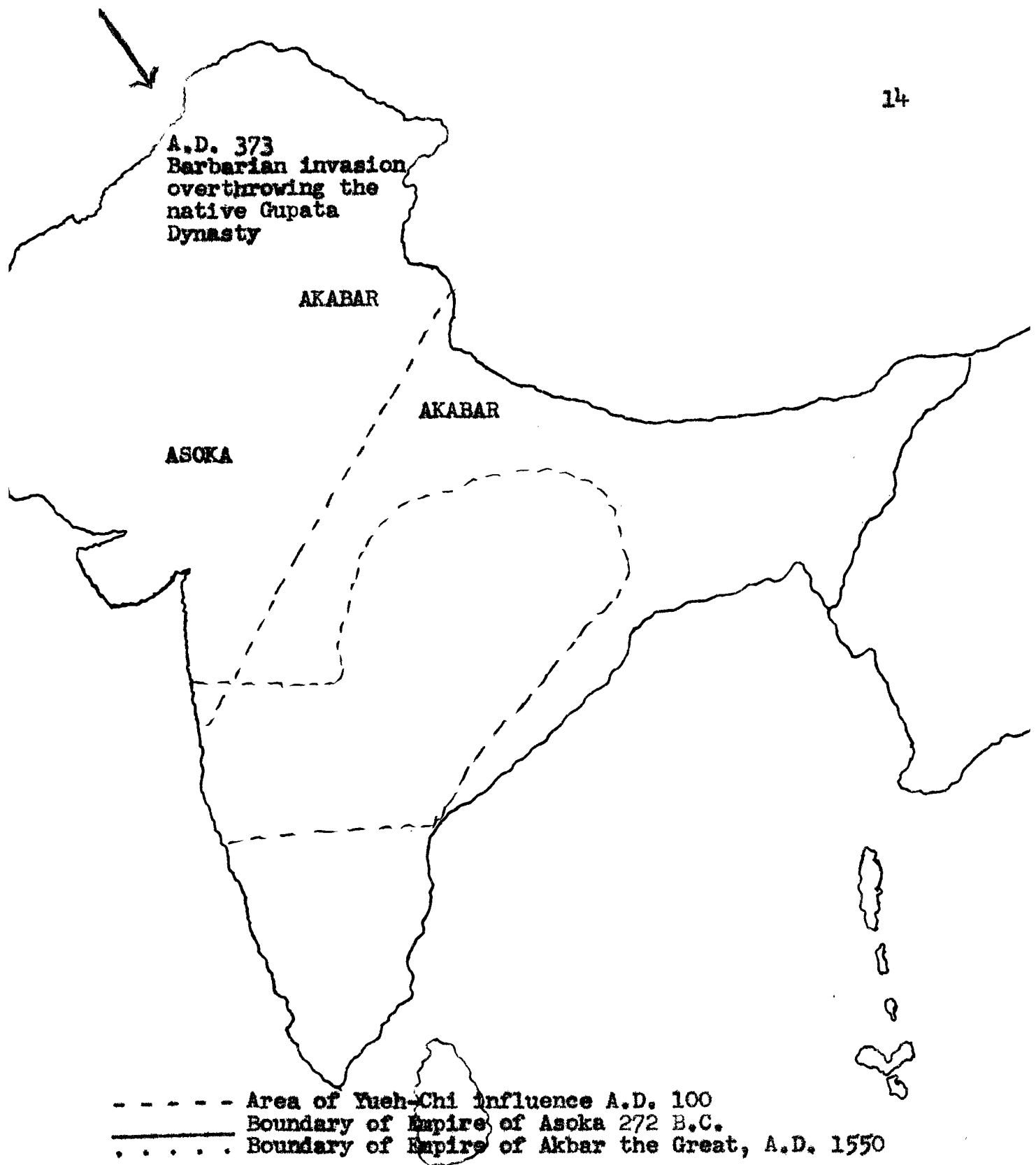
\*Map of India -- Race Divisions



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\*Map of India -- Language Distribution





\*Map of India -- The kingdoms of Asoka and of Akbar

one, running approximately from 200 B.C. to 500 A.D., and including the introduction of a certain amount of Nestorian Christianity.

7. The age of the Moslem invasions, A.D. 664-1206, leading on in the sixteenth century to the establishment of the Mogul Empire.

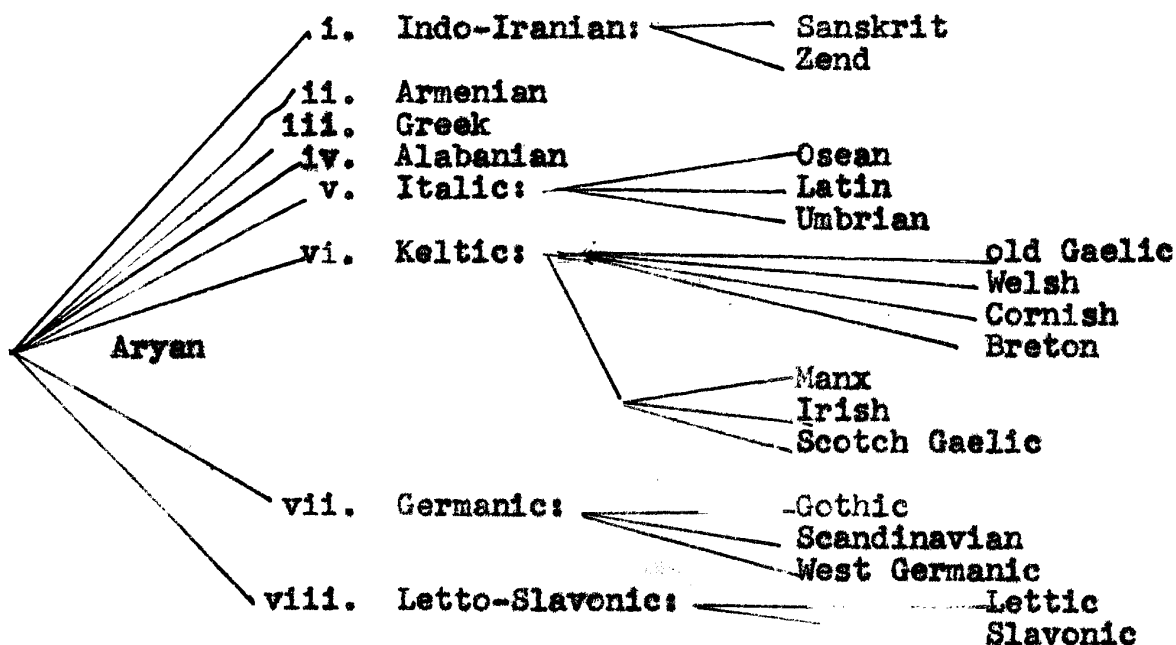
8. The period of Bhakti saints overlapping (7) and ranging from the thirteenth to the nineteenth centuries of our era.

9. The age of European influence, beginning with the Portuguese colonisations in the later part of the fifteenth century and extending to the present day. This involves the re-introduction on a very wide scale of many types of Christianity, European thought-movements, such as nineteenth-century science and doctrines of Marxian communism, as well as those of the nationalist religion of race and blood.<sup>1</sup>

## OUTLINE OF THE HISTORY OF HINDUISM

(as given by J. N. Farquhar)

### 1. Prehistoric period: The Aryan Family and languages.



<sup>1</sup> A. C. Bouquet, Comparative Religion, Clowes and Sons Ltd., Great Briton, 1953.

2. Creative period: The three Vedas --dates unknown.
3. Sacerdotal period: The Brahmanas.
4. Philosophic period: Essential Hinduism. Period ends about 480 B.C. It includes Upanishads, Buddhism, and Jainism.
5. Scholastic period: Sutras and Sattas, 480 to 184 B.C.
6. Incarnation period: Political troubles start. It is noted for Dharma Sashtas. From the fall of the Ashokan Empire to the Rise of Guptas, 184 B.C. to A.D. 320.
7. Period of decadence: The Guptas: The Puranas. From the rise of the Guptas to the fall of Harsha's Empire, A.D. 320-650. The leading Divinities of the Hindu Pantheon. The incomprehensible Brahman is manifested in the Triad of Brahma, Vishnu and Siva.
 

Brahma, the creator, married Sarsvati, the goddess of learning.

Brahman:     Vishnu, the preserver, married Laksmi, the goddess of wealth, called also Sri.

Siva, the destroyer, married Uma, the daughter of Himalaya. She is also called Parvati, Durga, Kali, Bhavani.

Their sons are Gaven, the elephant-headed God, whose functions are somewhat like those of Roman Janus.
8. Period of reconstruction: During this period poets, saints and commentators arose. From the fall of Harsha's Empire the conquest of North India A.D. 650-1200.
9. Bhakti period: The Mohammedans progressed. Vernacular literature enriched. From the conquest of North India to the Battle of Plassey: A.D. 1200-1757.
10. Period of Western influence: Protestant and Catholic Missions--Revival of Hinduism. From the Battle of Plassey onward A.D. 1757-1910.<sup>2</sup>

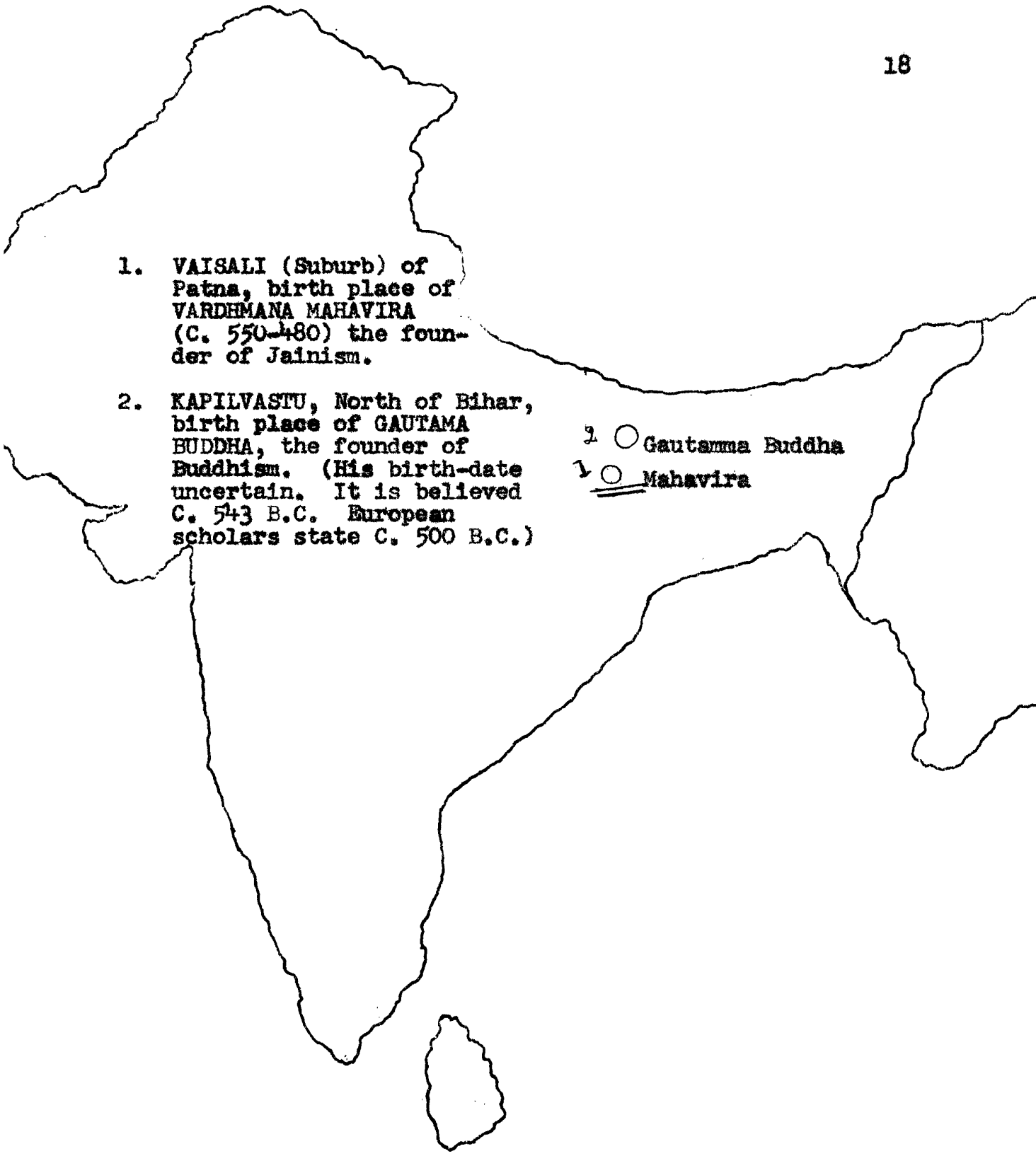
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<sup>2</sup> J. N. Farquhar, Primer of Hinduism, Oxford University Press, London, 1912, pp. 2222.

The founders of Jainism. The Jainas recount the names of twenty-four teachers (tirthankaras) through whom their faith is believed to have come down from unknown antiquity. The first of these teachers was Rsabhadeva. The last was Vardhamana, also styled Mahavira ('the great hero'). He is said to have lived in the sixth century B.C. during the time of Gotama Buddha. The teacher who immediately preceded Vardhamana was Parsvantha, who lived in the ninth century B.C. The other twenty-two teachers belong to pre-historic ages. The word 'Jina' etymologically means a conqueror. It is the common name applied to the twenty-four teachers, because they have conquered all passions (raga and dvesa) and have attained liberation.

Life of Vardhamana Mahavira. According to tradition, Jainism owes its origin to Vardhamana Mahavira (about 550-480 B.C.). Mahavira means: 'Maha' means great, and 'vira' means a hero. He was born in a suburb of Vaisali, the capital of Videha, the ruins of which lie, still unexplored, at Besarh in Tirhut, about twenty-five miles from Patna. The exact location of Vaisali (suburb) of Patna, birth-place of Vardhamana Mahavira is shown in the map on page eighteen. His father was one of the chief of the Vijjian clan, who then occupied the district as a free aristocratic republic.

Vardhamana Mahavira was born about 540 B.C., near Vaisali, the capital of Videha. His father Sidhartha was



1. VAISALI (Suburb) of Patna, birth place of VARDEMANA MAHAVIRA (C. 550-480) the founder of Jainism.

2. KAPILVASTU, North of Bihar, birth place of GAUTAMA BUDDHA, the founder of Buddhism. (His birth-date uncertain. It is believed C. 543 B.C. European scholars state C. 500 B.C.)

2 ○ Gautamma Buddha  
1 ○ Mahavira

the chief of a Kshattriya clan; and his mother was Teisala, sister of the king of Videha. Thus by birth he, like Buddha, was a first member of the ruling class. Like him, Vardhmana also first addressed himself to his kinsmen and through their support succeeded in propagating his teaching. He married Yasoda; but unlike Buddha, he lived in the house of his parents till they died and entered upon the spiritual career afterwards when he was twenty-eight years old.<sup>3</sup>

Mahavira was the twenty-fourth (last) Tirthankara, one of the founders of Jainism. It is necessary to know the meaning of Tirthankara. "Tirtha" means literally a "fort", a means of crossing over; metaphorically it denotes a spiritual guide or philosophy which enables one to cross over the ocean of recurring births in this world. There are twenty-four Tirthankaras (founders) of Jainism mentioned, about whom more detailed statement will be given in the following chapter. The latest Tirthankara was Mahavira already mentioned. He was born in 549 B.C. He became an ascetic at the age of thirty, acquired omniscience at forty-two, and preached for thirty years. The ordinarily received date of his leaving for ever embodied existence is given as 527 B.C., at the age of seventy-two. The anniversary of this event is celebrated by the Jainas at the October-November new moon. It was the eleventh of November in A.D. 1939, and thus every year there is a change in date and day. They also celebrate the anniversary of the birth of Mahavira in the month of Chaitra

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<sup>3</sup> This is again according to the Svetambara tradition. The Digambara Canon is different and is divided, as it is termed, into four Vedas. (See mss. Stevenson, Heart of Jainism, p. 16).

which is the second spring month.

There are few more things about Mahivira: For about a dozen years he led an austere life practising penance at the end of that period attained perfect knowledge, or as it is said, became a 'kevalin'. He did not, like Buddha, look upon this period of severe mortification as time wasted, but felt convinced of its necessity as a preparation for the great work of his life. As a result of this self-discipline he became a Tirthankara. He spent the rest of his life in teaching of his religious system and organizing his order of ascetics. He died, it is believed, when he was over seventy years of age. The influence of Jainism unlike that of Buddhism is confined to India, and even there it is seen, somewhat strangely, to be wider outside the province of its birth, especially in the West and the South, than within it.

Vardhamana Mahavira joined an order of ascetics, whose main principles were non-injury (ahimsa), that is of any living thing, and bodily sacrifice, and self-torture, (tapas).

### CHAPTER III

#### MAHAVIRA'S PREDECESSORS AND DISCIPLES AND THE PLACE OF JAINA FAITH AT PRESENT

His predecessors. Among several religions of India the old and original religion is Brahmanism and Vedism. Second, comes Hinduism (Hindu religion) followed by majority of the teeming millions of India. As a revolt against these two Buddhism sprang up. Jainism is a contemporary of Buddhism, and yet it is quite distinct and separate from it. Jainism is a philosophical, reformed, and revolt religion of Hindu religion. Professor Hopkins is right in affirming that "Jainism represents a theological mean between Brahmanism and Buddhism."<sup>1</sup>

In the sixth century before Christ, which in so many centuries witnessed an earnest aspiration after higher truths and noble lives. The state of Bihar in India was strongly agitated by the teaching of not a few bold reformers, men they styled heretics. Mahavira, Buddha, Gosila and Janili, all founded sects of their own. Jainism is founded by Mahavira himself or by his reputed master Parsvanth, his predecessor and twenty-third Tirthankara. Jainism is the non-Vedic system, which is widely spread in India. In form it is both philosophical and religious movement. Like all other

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<sup>1</sup> E. W. Hopkins, The Religions of India, Ginn and Co., 1895. p. 283.



religious systems, Jainism too claims eternity. It was Islam that gave the death blow to Indian Buddhism. Buddhism ceased to exist in India, the land of its origin, where for centuries it had exercised such great power over men's minds.

In its history Jainism had the periods of rising development and periods of decline during the life of twenty-four omniscient "Tirthankaras", "Jainas" or "Arhats". There are twenty-three Tirthankaras, before Mahavira, who have been born in this world and worked, and made good many disciples. On account of limitations of space, it will be impossible to narrate each one and his works; but the table on page twenty-four is itself explanatory. It gives brief, but vivid and clear picture of his predecessors. Also there is given another list of sixty-three great persons of Jainism, which gives a glimpse about the position of Jainism.

His disciples. The creed to which the name is applied is not an off-shoot or a sub-sect of Buddhism as it was once taken to be, but is quite independent of it. It is, as a matter of fact much older; and Vardhmana, styled Mahavira or "the great spiritual hero" was only the last in a series of prophets as shown already. The history and doctrines of Jainism are quite well known. It is the religion of kings and leading people. The table on the next page helps one to understand the pre-history of Mahavira. According to the

It is impossible to deal with all the details of the lives of Jaina Tirthankaras. There is a mammoth map, recording in tabular form sixty-four points concerning each of the twenty-four Tirthankaras. I content myself with giving (in the folding Table annexed) after the name of each Tirthankara nine points concerning his life in the following order: his father's name; his mother's name; birth-place; nakshatra, or the zodiacal sign of his birth; his height; his colour; his age; the number of his ganadharas, or apostles; his place of nirvana; the sign or emblem on his statues or images; and the interval between him and the next Tirthankara.<sup>2</sup>

given data in the table the Nirvana of Mahavira took place in 527 B.C.

As it has been already mentioned previously, Mahavira lived an ascetic life. The rules, vows, and doctrines of Jainism preached by him and his helpers and disciples attracted quite a large following. The great preaching of "Ahimsa" doctrine based on the principle of love won the hearts of many a people. It would be helpful to stress the point in general about the results of his movement. This section could be very well included in the second part of the Chapter, The place of Jaina Faith at present.

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<sup>2</sup> Jagmunderlal Jaini, Outlines of Jainism (Cambridge at the University Press, 1916), pp. 4-6.

NAME OF TIRTHANKARA	FATHER	MOTHER	BIRTHPLACE
1. Rishabha or Adi-natha	Nabbi-rajā	Maru-devi	Ayodhya
2. Ajita-natha	Jita-satru	Vijaya-devi	"
3. Sambhava-natha	Jitari	Sena	Sravasti
4. Abhinandana- natha	Samvara	Siddhartha	Ayodhya
5. Sumati-natha	Megha-prabha	Sumangala Mangala	"
6. Padma-prabha	Dharana Sridhara	Susima	Kausambi
7. Suprasva-natha	Supratishtha Pratishtha	Prithivi	Kasi
8. Chandra-prabha	Maha-sena	Lakshmana	Chandra-puri
9. Pushpa-danta or Suvidhi-natha	Sugriva Supriya	Rama	Kakandi
10. Sitala-natha	Dridha-ratha	Sunanda Nanda	Bhadrika-puri Bhadila
11. Sreyassa-natha	Vishnu	Vishnudri Vishna	Simha-puri
12. Vasu-pujya	Vasu-pujya	Vijaya Jaya	Champa-puri
13. Vimala-natha	Krita-varman	Suranya Syama	Kampilya
14. Ananta-natha	Simha-sena	Sarva-yasa Suyasa	Ayodhya
15. Dharma-natha	Bhamu	Suvrata	Ratna-puri
16. Santi-natha	Vive-sena	Acira	Hastina-pura
17. Kunthu-natha	Surya Sura	Sri-devi	"
18. Ara-natha	Sudarsana	Mitra Devi	"
19. Malli-natha	Kumbha	Rakshita Prabhavati	Mithila-puri Mathura
20. Muni-suvrata	Sumitra	Padmavati	Kusagra-nagara or Raja-griha
21. Nami-natha	Vijaya	Vapra Vipra	Mithila-puri Mathura
22. Nemi-natha	Samudra-vijaya	Siva-devi	Sauri-pura or Dvaraka
23. Parsva-natha	Asva-sena	Vama	Kasi
24. Maha-vira or Vardhamana	Siddhartha	Priya-karini Trisala	Kunda-pura

NAKSHATRA	HEIGHT	COLOUR	AGE
Uttarashadha	500 <u>dhanushas</u> <sup>2</sup>	Golden yellow	84 lakhs or 8,400,000 of <u>purvas</u>
Rohini	450 "	" "	72 lakhs of <u>purvas</u>
Purvashadha	400 "	" "	60 " "
Punarvasu	350 "	" "	50 " "
Magha	300 "	" "	40 " "
Chitra	250 "	Red, like lotus	30 " "
Visakha	200 "	Green	20 " "
Anuradha	150 "	White	10 " "
Mula	100 "	"	2 " "
Purvashadha	90 "	Golden yellow	1 " "
Sravana	80 "	" "	84 lakhs of years
Satabhisha	70 "	Red	72 "
Uttarashadha	60 "	Golden Yellow	60 "
Revati	50 "	" "	30 "
Pushya	45 "	" "	10 "
Bharani	40 "	" "	1 "
Krittika	35 "	" "	95,000 years
Rohini	30 "	" "	84,000 "
Asvini	25 "	" " Blue	55,000 "
Sravana	20 "	Black	30,000 "
Asvini	15 "	Golden yellow	10,000 "
Chitra	10 "	Black with inner tinge of lotus-red	1,000 "
Trivisakha	9 hands	Blue	100 "
Hasta	7 "	Golden yellow	72 "

<sup>2</sup>dhanusha--4 cubits. purva, sagara, palya, are names of very high numbers.  
1 crore--100 lakhs--10,000,000.

NUMBER OF GANADHARAS	PLACE OF NIRVANA	INTERVAL TO NEXT TIRTHANKARA	EMBLEM
84	Mount Kailasa	50 lakhs of crores <del>sahasra</del>	Bull.
90	Mount Parasnath	30 lakhs of "	Elephant.
105	" "	10 lakhs of "	Horse.
103	" "	9 lakhs of "	Monkey.
116	" "	90,000 crores <del>sahasra</del>	Curlew (Kraunca).
111	" "	9,000 " "	Red Lotus.
95	" "	900 " "	Swastika.
93	" "	90 " "	Crescent.
88	" "	9 " "	Dolphin (Makara).
81	" "	1 crore, less 100 <del>sahasra</del>	Wishing-tree Srivatsa .
77	" "	54 <del>sahasra</del>	Rhinoceros Garuda .
66	Champa-puri	30 "	Buffalo.
55	Mount Parasnath	9 "	Boar
50	" "	4 "	Bear Falcon .
43	" "	3 <del>sahasra</del> , less by $\frac{3}{4}$ palya <sup>2</sup>	Spike-headed club ( <u>Varia-danda</u> )
36	" "	$\frac{1}{2}$ palya	Deer.
35	" "	$\frac{1}{2}$ palya, less by 6,000 crores years	Ho-goat.
30	" "	1,000 crores, less 6,584,000 years	Fish Nandyavarta .
28	" "	54 lakhs years	Waterpot.
18	" "	9 " "	Tortoise.
17	" "	5 " "	Blue Lotus.
11	Mount Girnar	84,000 years	Conch.
10	Mount Parasnath	250 "	Serpent.
11	Pava-puri	—	Lion.

<sup>1</sup>The variations enclosed in square brackets represent mainly Svetambara tradition.

# SIXTY-THREE GREAT PERSONS (SALAKA-PURUSHA), Etc.

The names of the twenty-four Tirthankaras have been already given under Theology.

The twelve Chakra-vartins are:

- |                  |                   |
|------------------|-------------------|
| 1. Bharata;      | 7. Ara(ha)-natha; |
| 2. Sagara;       | 8. Su-bhrama;     |
| 3. Maghavan;     | 9. Padma-nabha;   |
| 4. Sanat-kumara; | 10. Hari-shena;   |
| 5. Santi-natha;  | 11. Jaya-sena;    |
| 6. Kunthu-natha; | 12. Brahma-datta. |

The nine Narayanas (Vasu-devas) are:

- |                              |                |
|------------------------------|----------------|
| 1. Tri-pushta (or prishtha); | 6. Pundarika;  |
| 2. Dvi-pushta (or prishtha); | 7. Datta-deva; |
| 3. Svayam-bhu;               | 8. Lakshmana;  |
| 4. Purushottama;             | 9. Krishna.    |
| 5. Nara (Purusha)-simha;     |                |

The nine Prati-Narayanas (Vasu-devas) are:

- |                    |                 |
|--------------------|-----------------|
| 1. Asva-griva;     | 6. Prahlada;    |
| 2. Taraka;         | 7. Bali;        |
| 3. Naraka;         | 8. Ravana;      |
| 4. Nisumbha;       | 9. Jara-sandha. |
| 5. Madhu-kaitabha; |                 |

The nine Bala-bhadras (Bala-devas) are:

- |                           |                    |
|---------------------------|--------------------|
| 1. Vijaya;                | 6. Nandi (Ananda); |
| 2. Achala;                | 7. Nandi-mitra     |
| 3. Dharma-prabha (Bhadra; | (Nandana);         |
| 4. Su-prabha;             | 8. Rama-chandra;   |
| 5. Su-darsana;            | 9. Padma.          |

The above are the sixty-three Salaka-purushas.

Further may be mentioned—

The nine Naradas:

- |                |                  |
|----------------|------------------|
| 1. Bhima;      | 6. Maha-kala;    |
| 2. Maha-bhima; | 7. Dur-mukha;    |
| 3. Rudra;      | 8. Naraka-mukha; |
| 4. Maha-rudra; | 9. Adho-mukha.   |
| 5. Kala;       |                  |

The eleven Rudras:

- |                   |                 |
|-------------------|-----------------|
| 1. Bhima-bali;    | 7. Pundarika;   |
| 2. Jita-satru;    | 8. Ajita-dhara; |
| 3. Rudra;         | 9. Jita-nabhi;  |
| 4. Visvanala;     | 10. Pitha;      |
| 5. Su-pratishtha; | 11. Satyaki.    |
| 6. Achala;        |                 |

**The twenty-four Kama-devas:**

- |                     |                   |
|---------------------|-------------------|
| 1. Bahm-bali;       | 13. Kunthu-natha; |
| 2. Praja-pati;      | 14. Araha-natha;  |
| 3. Sri-dhara;       | 15. Vijaya-raja;  |
| 4. Darsana-bhadra;  | 16. Sri-chandra;  |
| 5. Prasena-chandra; | 17. Nala-raja;    |
| 6. Chandra-varna;   | 18. Hammant;      |
| 7. Agni-yukta;      | 19. Bali-raja;    |
| 8. Sanat-kumara;    | 20. Vasu-deva;    |
| 9. Vata-raja;       | 21. Pradyumna;    |
| 10. Kanaka-prabha;  | 22. Naga-kumara;  |
| 11. Megha-prabha;   | 23. Jivan-dhara;  |
| 12. Santi-natha;    | 24. Jambu-svami.  |

Twenty-four Fathers and twenty-four Mothers of the Tirthankaras are given under Theology (Table).

**The fourteen Kula-karas:**

- |                   |                      |
|-------------------|----------------------|
| 1. Prati-svati;   | 8. Chakshushmant;    |
| 2. Sammati;       | 9. Yasasvin;         |
| 3. Kshemas-kara;  | 10. Abhichandra;     |
| 4. Kshemas-dhara; | 11. Chandrabha;      |
| 5. Siman-kara;    | 12. Maru-deva;       |
| 6. Siman-dhara;   | 13. Prasena-chandra; |
| 7. Vimala-vahana; | 14. Nabhi-narendra.  |

The Jaina traditional account is based on the fragments of historical remnant and anecdotes. Hence the Jaina history is called authentic. In order to trace the history it is better to study the following chronology as given by Shantilal Shah:--

I. Srenika's dynasty:		
Ajatasatru	32	551 B.C.
Darsaka	18	
Udayin	33	
II. Saishunagas or the early Nandas:		
Mandivardhana	20	467 B.C.
Kakavarna and Mahanandin	43	
III. The New Nandans:		
Nanda (barber)	22	404 B.C.
Nanda II Mahapadma	66	382 B.C.
III. The New Nandas:		
Candragupta	24	316 B.C.
Bindusara	25	
Asoka	37	267 B.C.
Samprati to	75	
Brhadratha		
V. The Sungas		
Pusyamitra (The Sunga ruler in Malwa)	36	156 B.C.
VI. The Greeks:		
Antialkidas (Anilasuta) and Khardaa (Gardabha)	43	(The invasion of the Sakas on Ujjeni and end of the Greek rule there, 74, B.C.)
VII. The Saka king	4	
VIII. Bhanumitra	13	60 years of Balamitra-Bhamumitra
IX. Nabhahsena	40	
X. Pahlavas or the Gardabhillas	72	(Gondopharnes 19 A.D.)
XI. The Kusanas up to Kaniska	23 (?)	(Kaniska 78 A.D.)

The Nirvana of Mahavira 527 B.C.

The Nirvana of Buddha 543 B.C.

Shantilal Shah, The Traditional Chronology of the Jainas (Verlag W. Kohlhammer Stuttgart, 1935), p. 68.



The place of Jaina Faith. The doctrine is "Ahimsa Parmo Dharma" which means that non-injury to living beings is the highest religion. His disciples and followers are divided into two main sects "Svetambara" and "Digambara", about whom more will be said in a separate chapter. Again these two groups are sub-divided into many groups and sects. The followers are mostly from the "Kshatriya" (warrior) class. Today the Jainas are much more advanced, cultured, and educated people. In many respects they could be compared with Christians in the question of education and culture. The disciples (Jainas) are a minority group, and they are scattered all over the country. The most recent statement regarding the Census of the Jainas is given on page thirty-two, according to the Census report of 1941.

Kings and princes were amongst the followers of Jainism, and whole country enjoyed a Golden Age under the mind and humane reign of devoted Jain kings, such as Gujarat under Kumarapal, the disciple of Jain Acharya Hemchandra of world-wide fame. It was only a short time ago, when whole Vaishya-jnatis consisted completely of Jainas, such as the pre-eminent Osval, Srimal, Agerwal, Porwal, Modh, Nagar, and other jnatis (castes or groups) many of whose members turned Vaishnavas of late, for complicated social and other reasons. But whatever may be, at present, the nominal number of confessors of Jainism, nobody can deny that it is due to the

humane influence of Jainism alone, if today, vast areas of India, such as Pious Gujarat, Kathiawar, Cutch, Marwar, are in fact, the most humane countries of the world, with their various institutions for protection of animal life, their vegetarian population, and their crowds of white-and-yellow-clad Jain ascetics, in whose foot-steps enlightenment and humanity follow, penetrating town and village, palace and cottage.

The table below gives the distribution of population by communities according to the 1941 census, while at the past censuses the distribution was by religions (in thousands). The seventh column of the given table gives the approximate number of Jains according to the census report of 1941. Jains seem to be scattered all over the country of India. They are found in good number in Bombay, Rajasthan, Saurashtra, and United Provinces. There is an increase shown in the population of Jains in the last census report, which is not available now, but the present table gives the general idea.

Province or State	Hindus			Muslims	Indian Christians	Sikhs	Jains	Tribes	Others
	Scheduled Castes	Others	Others						
Madras	8,152	35,095	3,927	2,022	0.4	30	562	52	
Bombay	2,526	20,691	2,463	371	9	454	2,712	157	
West Bengal	3,520	11,206	5,544	60	15	10	1,371	111	
United Provinces	11,931	34,923	8,692	163	233	103	293		
East Punjab	1,028	4,489	4,427	116	2,336	30	-	273	
Bihar	4,344	22,263	4,719	25	13	5	5,165	11	
Central Provinces and Berar	3,310	10,920	811	52	15	86	4,440	13	
Assam	377	2,885	1,754	36	4	6	2,607	16	
Orissa	1,865	8,187	1,66	37	0.5	0.8	3,509	3	
Ajmer	1	380	90	6	0.9	19	91	0.4	
Andamans and Nicobar	-	8	8	1	0.7	-	11	4	
Bilaspur	16	93	1	-	0.5	-	-	-	
Bhopal	187	410	110	0.5	0.3	6	71	0.1	
Coorg	26	105	14	3	-	-	20	0.2	
Cutch	39	279	117	-	-	-	1	-	
Delhi	123	445	305	10	16	64	-	8	
Himachal Pradesh	229	672	29	0.3	4	11	-	1	
Manipur	-	304	30	26	-	-	153	-	
Triprura	12	336	124	0.3	-	-	34	8	
Madhya Pradesh	399	2,851	95	0.5	0.2	13	210	0.2	
Madhya Bharat	437	5,025	475	8	5	90	1,097	3	
Patiala and East Punjab States Union	214	978	899	4	1,308	7	-	15	
Rajasthan	-	9,878	1,256	4	79	313	1,551	5	
Saurashtra	242	2,737	436	2	2	125	2	1	
Travancore and Cochin	537	3,902	543	2,370	-	0.4	138	2	
Hyderabad	2,928	10,382	2,097	216	5	25	678	7	
Kashmir	113	694	3,074	3	66	0.9	29	41	
Mysore	1,405	5,282	485	99	0.3	33	9	16	

S. H. Steinberg. The Statesman's Year Book, New York, McMillan Co., 1951, p. 143.

## CHAPTER IV

### COMPARISON OF JAINISM AND BUDDHISM

1. A comparison: One may observe that, both are side by side. Jainism is almost an exact reproduction of Buddhism. It is difficult to account for their long continued existence side by side, and the cordial hatred which seems always to have separated them.

2. The common history in names: The Jainas are the followers of Jina, the 'Victorious', as the Buddhas are of Buddha, the 'Awakened' one. There have been twenty-four Jainas, the last Jaina included, who was the royal race of the kacyapas. As the Jains maintain that Gautama was a disciple of their founder, this number exactly corresponds with that of the twenty-four predecessors of Buddha, the last of whom is kacyapa as well.

A Jina (this term, which is common to the two sects, along with many others, being among the Buddhists of the many synonyms of Buddha) is a sage who has reached omniscience, and who comes to re-establish the law in its purity when it has become corrupted among men. Jainas succeeded each other at immense intervals of time, their stature and their term of life always decreasing from the first Rishabha, who was 3,000 feet in height, and lived eight millions of years, until Vardhamana, the last whose age and stature did

not exceed those of actual humanity.

3. Mutual influence: At a very late date the two religions still exercised a certain influence on one another.

4. Deities: Like the Buddhas, the Jainas became veritable deities and thus the direct objects of worship. The Jainas have at their side the Casanadevis, goddesses, who execute their commands, like the Caktis of the neo-Brahmanic religions, and the like of which meet with also among the Buddhists of the North, in the persons of Tara and other goddesses.

5. The cults: Next to the Jinas rank their immediate disciples, the Ganadharas. They receive homage in the character of guardian saints, and a great number of deities which the Jainas borrowed one by one from the Hindu pantheon, but which have no share in the regular cultus. The cultus itself is pretty much akin to that of the Buddhists.

6. Common things in both Sects: There are the same offerings, the same acts of faith and homage; the use of little bells is common to both of them, and the women enjoy the same rights as the men. In both confession is practised. In both great importance is attached to pilgrimages, and four months in the year are especially given up to fastings, the reading of sacred books, and spiritual meditations.

7. Scriptures: The Jainas like the Buddhists reject the Veda of the Brahmans, which they pronounce apocryphal and corrupt. They consider Angas as their true Veda.

8. Caste-belief: The Jainas are not so rigid and strict in the matter of caste observance like the several Hindu sects. They do have little of certain families in preference to others in selecting recruits for the clergy. However it is not the Caste system attaching any religious significance to it.

9. The relation of both the Sects to Hinduism: Both Jainas and Buddhists have much in common with Hindus. As a matter of fact they are separated less from Hinduism than the Buddhists did, and in fact, they profess to be Hindus. The Jainas have taken much more active part in the literary and scientific life of India. Astronomy, grammar, and romantic literature owe to a great deal to their zeal. This contribution to India of theirs sounds very much in harmony with that of Brahmanas.

10. Two orders of Clergy and Laity: Like Buddhists, they are divided into a clerical body and a lay --into Yatis or ascetics, and into Cravakas or simple hearers. Monastic system has developed to a less degree among them. At present the Yatis form sorts of colleges, kept up at the expense of

the communities. They do not admit an order of women. They are divided into two principle sects: (i) The Cvetambaras, or "the white gowns," and (ii) the Digambaras, or "those who are clothed in air," that is to say who go naked. These designations have passed to from the clergy to the laity as well. Digambras are denominated the Nirgranthas, i.e. "those who have cast aside every tie." Both these sects are mentioned in certain inscriptions of Mysore, which go back probably to the sixth or fifth century.

11. Concerning sub-sects: Buddhist sect has two sub-sects, the Great and Little Vehicle. They are rivals and not enemies. To this division of Buddhism another has come to be added --that of the Jainas of the North and the Jainas of the South. The Jainas are not merely divided geographically, but in the matter of doctrines and the canon of scripture.

Both sects of Jainism and Buddhism show regard and respect for life, but the Jains have gone very far in the extreme belief-respect for and abstinence from everything that has life.

12. Belief in God: It is always to Buddhism that we are referred back when we come to examine the general doctrine of the Jains. The essential points such as the idea of the world and the philosophy of life, are nearly the same in both. Like the Buddhists, the Jains are atheists.

13. Nirvana: In the matter of perfect conduct and moral teachings both have very much in common except in very small number of points, such as the classification of merits and of sins. The Digambaras agree with the Buddhists in maintaining that women have not the capacity of attaining Nirvana, while the Cvetambaras teach that they have.

14. Reality and probability: Buddhists believe in the denial of the objective reality of the conceptions of the mind, while the Jainas believe in the probabalism. The Buddhists affirm void and the Jainas affirm and say 'perhaps'.

15. Two persons, Buddha and Mahavira: Mahavira, the great hero and Gautama Buddha are such that we are irresistibly led to conclude that one and the same person is the subject of both. Both are of royal birth; the same names recur among their relatives and disciples; they were born and died in the same country and at the same period of time. According to the accepted reports, the Nirvana of the Jina took place in 526 B.C., that of Buddha in 543 B.C. . . . the death of Buddha fell between 482 and 472.

16. Geographical and political similarity: Like the Buddhists, the Jainas claim to have been patronised by the Maurya princes. They both have common holy land. Their sacred places of pilgrimages adjoin each other in Behar, in



the peninsula of Gujarat (Bombay State), on Mt. Abu in Rajastan, as well as elsewhere.

17. Language: The sacred language of the Buddhists is the Pali, while that of the Jainas, the Ardha-magadhi, is a recent-prakrit dialect.

Thus when we consider all these above mentioned correspondences in doctrine, organisation, religious observances and traditions, the inference seems inevitable that one of the two religions is a sect, and in some degree, the copy of the other.

## CHAPTER V

### THE TWO SECTS OF JAINISM: SVETAMBARA AND DIGAMBARA

At present, Jainism is represented by numerous sects, which differing from one another in several points, have been engaged, since many centuries, in violent mutual polemics. The two great branches of Jainism are the Svetambaras and the Digambara. The Digambara Jains maintain that, as the Tirthankaras, on their highest stage, never wore clothes, in the same way the monk should be naked, too, in order to symbolize his freedom from bodily care. This is why they have been called "Digambaras," i.e. the "Sky-clad Ones." The Digambaras maintain, moreover, that after the attainment of the highest mental perfection, Kevalajnana or Omniscience, the body of the saint becomes so purified as to require no longer any food, and can still exist for many years to come. According to their doctrine women, moreover, cannot attain Salvation without having been re-born as a man. The genuine words of the Tirthankaras they believe to be lost, and all the present writings to be unauthoritative.

The Svetambars, i.e., "the White-clad Ones," are named so, because they believe the last Tirthankara to have worn scanty white clothes, and accordingly, allow their monks to wear the same kind of clothes, in conformity with the etiquette and usage of the world. (The lemon-coloured robe, has since the twelfth century been adopted by a special school of

Svetamber monks, and is merely meant to distinguish the true, renouncing ascetic from the "yati" or half-ascetic, who wears all the insignia of the monk too).

Also with regard to the other points mentioned the Svetambaras profess the contrary opinion. They believe part of their ancient Prakrit-Literature, the holy Agamas, to represent the genuine word of Lord Mahavira, taken down by His Ganadharas or chief pupils.

Both the great sects are divided into several sub-sects, amongst which the Calvinistic Stanakvasi and Terapanthi Sects of the Svetambaras deserve attention, because, probably influenced by Mohammedan ideas, they arose in opposition to idol-worship, and thereby put themselves in strong contrast with general Jain Tradition and Ritual.

## CHAPTER VI

### THE JAINA LITERATURE, ART AND ARCHITECTURE

Jainism possesses a vast body of literature, mostly in Prakṛta. The canonical or authoritative works accepted by all sects are said to contain the teachings of the last Tirthankara Mahavira. Much of the early literature has been lost. When Jainism had to defend itself against the criticisms of the other schools, it adopted, for this purpose, the technical philosophical terminology of Sanskrit and thus developed its literature in Sanskrit as well.

Jainism has a rich and interesting literature, in which, besides the time honoured Agamas, and their direct derivatives, works concerning Logic and Dialectics play a prominent part. Owing to the active cooperation of far-sighted and learned Jain Saddhus (sages), amongst whom Venerable Late Sastravisarada Jainacharya Vijayadhrama Suri and his worthy successor Itihasatattva Mahodadhi Jainacharya Vijayendra Suri deserve to be particularly mentioned, the West has begun to take more and more interest in the investigation of Jain literature. The writer strongly believes that the more and more diligent research and writing will give more prominence to Jainism, as it has to Buddhism.

He, who is wise, well-versed in the essence of the Jaina Scriptures, aware of the ways of the world, with no sense-desires, brilliant, calm minded, ever ready with answers, patient of a volley of questions, powerful, attracting other minds, leader of Saints, a repository of

good qualities, and with speech clear and sweet, should deliver religious discourses without speaking ill of others.<sup>1</sup>

Perfect knowledge of the Scriptures; pure conduct; inclination to persuade others (to the right path); keen interest in the propagation of the right path (of liberation); obedience to the learned; pridelessness; knowledge of the world; desirelessness; whoever possesses these and other qualities of the leader of ascetics, be he the Teacher of worthy people.<sup>2</sup>

Always study the Scriptures without (caring for the common) line of the people (worldly fame and respect), and mortify the body by severe austerities, in such a way, that thou mayst subjugate the invincible enemies, the sense-enjoyments. The sages regard only passionlessness as the fruit of austerities and study of Scriptures.<sup>3</sup>

Both in prose, poetry, and prayers there are several contributions and writings. The following two tables give the few writings.

First table of Jaina Literature: The Ancient Jaina Sacred Literature as given by J. Jaini:

The knowledge of Sruti (Sruta-jnana) may be of things which are contained in the Angas (Sacred books of the Jainas) or of things outside the Angas. There are 64 simple letters of the alphabet. Of these 33 are consonants, 27 vowels, and 4 are auxiliary letters. The total number of possible combinations of these 64 simple letters into compounds of 2, 3, 4, or more up to 64 letters, is 18,446,744,073,709,551,615. These are the letters (simple and compound) of Sruti in its entirety. This

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<sup>1</sup> J. L. Jaini, Atmavishvasana, The Sacred Books of Jainas, Lucknow (India) 1928. p. 2, para. 5.

<sup>2</sup> Ibid., p. 2, para. 6.

<sup>3</sup> Ibid., p. 54, para. 190.

number being divided by 16,348,307,888, which is the number of letters employed in the central portion (madhyama-pada) of the Parama gama, gives us the number of padas of the Angas as 11,283,580,005. The remainder 80,108,175 gives us the letters of that part of Sruti which is not contained in the Angas. This part is divided into 14 Prakrirnakas, such as the Dasa-vai-kalika, Uttardhyayana, etc.

## I. THE TWELVE ANGAS

The Angas are twelve as follows:

1. The Achara-anga comprises a full exposition of the rules of conduct for ascetics. It contains 18,000 padas (words).
2. The Sutrakrita-anga describes exposition of knowledge and humility, and religious rites. It contains 36,000 padas.
3. The Sthana-anga comprises an exposition of one or more sthanas or points of view concerning jiva (soul), pudgala (matter), and other dravyas. This Anga contains 42,000 padas.
4. The Samavaya-anga gives an account of the similarities that arise from the point of view of dravya (elements of the universe), kshetra (place), kala (time), bhava (character). This Anga has 164,000 padas.
5. The Vyakhya-prajanpti, gives an account of the 60,000 questions which the chief disciples put to the omniscient Lord, the Tirthankara, with the answers. It has 228,000 padas.
6. The Jnatridharma-katha-anga gives an exposition in detail of the nature, etc., of the nine padarthas, Jiva, etc.; as well as the questions which the Canadharas put to the Lord. It has 556,000 padas.
7. The Upasakadhyayanna-anga gives the details of the eleven stages of a household life. It has 1,170,000 padas.
8. The Antakrid-dasa gives an account of ten ascetics, who went through strict torture and asceticism and finally set themselves free from the bondage of karma.

It has 2,328,000 padas.

9. The Anuttaropapadaka-dasa-anga gives an account of other ten ascetics, who accomplished birth in heavens, such as Vijaya. It has 9,244,000 padas.
10. The Prasna-vyakarana-anga gives instructions as regards to the questions pertaining to time factor past, present and future. It has 9,316,000 padas.
11. The Vipaka-sutra-anga contains an exposition of bondage and karmas. It has 18,400,000 padas.
12. The Drishti-pravada-anga has 1,086,856,005 padas. It is divided into five parts: five parikramas, Sutra, Prathamamuyoga, fourteen Purva-gata, and five Chulikas. These five parts will be considered one by one:

#### A. Five Parikramas

(1) The Chandra-pranapti, (2) The Suraya-prajnapati, (3) The Jambu-dwipa-prajnapati, (4) The Dwipa-prajnapati and (5) The Vyakhya-prajnapati --which all deal with Sun, Moon, Stars, and nature in general.

#### B. Sutra

This contains an account of 363 false creeds or heretic faiths.

#### C. Prathamamuyoga

This contains an account of the 63 pious persons, 24 Tirthankaras, 12 Chakra-vartiins, 9 Narayanas, 9 Prati-narayanas, and 9 Bala-bhadras.

#### D. Fourteen Purvagatas

These were lost in the early period.

#### E. The Five Chulikas

They are (1) The Jalagata-chulika, (2) The Stalgata-chulika, (3) The Mayagata-chulika, (4) The Rupa-gata-chulika, (5) The Akasagata-chulika --which deal with the accounts of water, incarnations, offerings, methods of transformations, and offerings and austerities, etc.

## II. THE ANGA-BHAYA SUTRA OR SCRIPTURES OTHER THAN THE TWELVE ANGAS

This contains 80,108,175 letters divided into fourteen Prakirnakas.

1. The Samkhya-Prakirnaka contains an account of the six kinds of samkhyika: nama (name), Sthapana (position), dravya (substance), kshetra (time), kala (place), and bhava (nature).
2. The Samstava-prakirnaka gives the account of the five stages in the lives of Tirthankaras, their thirty-two powers, eight miracles, and religious doctrines.
3. The Vadanta-prakirnaka deals with the temples and other places of worship.
4. The Pratkramana-prakirnaka deals with the accounts of the removal of defects that are related to the day, to the night, to the fortnight, to the year, etc.
5. The Vinaya-prakirnaka gives an account of five kinds of vinaya (humility) or (becoming modesty of behavior) relating to faith, knowledge, conduct, austerity, and behavior.
6. The kriti-karma-prakirnaka gives accounts of the modes of worship, and the significance of religious rites such as: reverence paid to Arhats, siddhas, Acharyas-Saddhus, images of Jaina, etc.
7. The Dasa-vaikalika-prakirnaka describes rules of conduct and of purity of food for ascetics.
8. The Uttar-vyavahara-prakarinaka gives the account of four kinds of disturbances and twenty-two kinds of troubles which an ascetic may have to undergo.
9. The Kala-vyavahara-prakirnaka discusses the right practices of ascetics.
10. The kalpakala-prakirnaka considers the things, places or thoughts of monks.
11. The Mahakalpa-sanjnaka-prakirnaka gives an account of the rules of ascetic practices (yoga in the three ages of past, present and future.)



12. The Pundarika-prakinaka gives details of charity, worship, austerity, self-control, etc.
13. The Maha-pundarika-prakirnaka gives details of the causes, austerities, etc., that lead the soul to a rebirth as Indra, pratindra, etc.
14. The Nishidika-prakirnaka gives many methods of purifying oneself from the faults arising from carelessness.<sup>4</sup>

## SECOND TABLE OF JAINA LITERATURE

### Jaina writers of Karnataka.

<u>Subject</u>	<u>Name of work</u>	<u>Author</u>	<u>Remarks</u>
Linguist Grammar, Prosody and Glossary	Amarakisavya- khyana	Naciraja	A valuable Kannada commentary on the Amara-kosa (c. 1300)
	Kavya-sara	Abhinava Vadi Vidyanandi	A valuable anthology (1533)
	Karantaka Sanjivana	Salva	A glossary of words spelled ra and la (c. 1600)
	Karantaka Sabdaru-Sasana	Bhattakala- naka Deva	592 Sanskrit sutras (1604)
Scientific: Astrology Medicine, Mathematics, Astrology, etc.		Sridhara- carya	The earliest extant Kannada work on the subject (c. 1049). Cites Arabhata's astronomy. (499).
	Medicine (Kalayan- Karaka)	Jagaddala Somantha	Translation of Pujya- padas Sanskrit work. Treatment prescribed is wholly vegetarian and non-alcoholic.

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<sup>4</sup> Jaini Jagmadarlal, Outlines of Jainism, Putnam, 1916.

Scientific, Mathematics con't.	Rajaditya	Poetical talents devoted to elucidation of the Mathematical subjects. (c. 1100-1160)
Ratta Mata or Ratta Sutra	Ratta-kavi	A quasi-scientific work on natural phenomena such as rain, earth-quakes, planets, omens, etc. (c. 1300)
Khagendra Manidarpana	Mangraja I	Quotes Pujiyapada (c. 1360)
Religion and Ethics	Dharmamrta	Nayasena
		Fourteen chapters devoted to courage, truthfulness, chastity, justice, etc. in easy pleasant style. (1112)
Samaya-pariksa	Brahma Siva	A controversial work which justifies Jainism as against rival creeds. (c. 1125)
Dharma-patrika Tripuradahana	Vritta-Vilasa Sisumayana	A Kanada version (1014) "Burning of the triple Fortress: Birth, Decay and Death"--an allegorical poem. (c. 1232)
Ratna-Karandaka	Ayata-Varma	"Casket of Jewels" Deals with the three jewels: Right belief, Knowledge, and Right Conduct. (c. 1400)
Aparajita-pada	Ratnakar-ranvarni	Moral discourses on renunciation. 'Songs of the Brothers' on moral and doctrinal subjects, current among the Jains.
Jnana-bhaskara	Nemanna	Study of Sastras stresses rather than outward rites and austerities. (c. 1559) <sup>5</sup>

<sup>5</sup> S. R. Sarma, Jainism and Karantaka Culture, Dharwar, 1940, pp. 96-100.

Over and above these, there have been recent additions to the compilation of the Jaina literature. Of the twelfth century, the Yogasutra, which gives a summary of morals; (ii) the Kalpasutra, a translation of a biography of its founder, which possesses the date as far back as the sixth century; and (iii) the Catrunjaya-mahatmya which assigned to the same period Srotas or the lyric poetry of the Jainas.

The Jainas differed widely from several distinct sects, differing even in regard to the number of their canonical books, the Agamas.

There have been numerous authors who have written religious hymns and prayers. The most outstanding are: Kavyamala, Bhagatamstotra, Slokashangra, Hari Ramji, Ratnasanghra, Adinathastuti, Cobhana and Stotra.

The Jaina Art and Architecture. The Jains form a perfectly distinct class. Brahmins never attend any of their religious or civil ceremonies, while they, on their part, never attend those of the Brahmins. They have their own temples, and the priestly office is filled by men professing the same tenets as themselves.

Amongst these temples there are some which are richly endowed and very famous. The Jains make pilgrimages to them, sometimes from great long distances. There is a very remark-

able one in Mysore, at Sravana Belgola, a village near Seringapatam. It is between three mountains, in one of which is an enormous statue, about seventy feet high, sculptured out of one solid piece of rock. It must have been a tremendous piece of work, for to execute it, it was necessary to level the ground from the top of the mountain to below the base of the statue, and there form a sort of terrace, leaving in the centre this mass of rock which was to be carved into the shape of the idol. It is a very fine piece of Hindu Sculpture. Many Europeans who have seen it have greatly admired the correctness of its size and proportions. It represents a celebrated Nirvani called Gumatta, a son of Adiswara. The figure is absolutely nude, as are most of the idols to which the Jains offer adoration, and which are always likenesses of ancient penitents belonging to this sect. In those days it would have shocked them to represent these penitents as wearing garments, since they made it a point of duty to go absolutely naked. Childless women may often be seen praying to these indecent idols, in order that they may become mothers.

This temple of Belgola, being only a day's journey from Seringapatam, has been frequently visited by Europeans. It was a great source of grief to the devotees of the sect to see this punyashtalla (holy place) defiled by a crowd of unbelieving visitors. And what was still worse that these

inquisitive foreigners were often accompanied by their dogs and their Pariah servants. In one resting place they would cook a stew, in another they would roast a piece of beef under the very nose, as it were, of the idol, whose sense of smell, the Jains thought, was infinitely disgusted by the smoke of this abominable style of cooking. At last the guru (priest) attached to the temple, shocked at all this desecration, fled from the unhallowed spot, and retired to some solitary place on the Malabar coast. After three years of this voluntary exile, he returned to his former abode on the assurance that Europeans had ceased to visit the place, and that the temple had been thoroughly purified. It should be asked whether it is not the duty of any well-conducted man, even if he does not respect them, at least not to openly outrage the prejudices, feelings, and customs of any people amongst whom he may happen to be thrown, no matter how peculiar or ridiculous they may appear to him. What pleasure could be derived, or what good could be gained, by exciting the anger and contempt of those from whom one has nothing to fear, and who cannot retaliate?

An invalid European officer, who was going to the Malabar coast for change of air (climate), on passing near Belgola, was seized with the idea of spending a night in the temple, which he did, in spite of much opposition on the part of the inhabitants. Two days afterwards the officer died on the road, to the great delight of all the natives, who, of course, attributed his death to a miracle, and looked upon it as a direct retribution from their outraged deity. This just and

condign punishment, said they, would inspire with wholesome fear others who might be tempted to try a similar experiment.<sup>6</sup>

The idols of the Jains differ in many respects from those of the Brahmins. Almost all have curly hair like Negroes. They wear neither ear-rings, necklaces, bracelets, nor bangles on their ankles, whilst the Brahmins, on the other hand, overload the objects of their devotion with such ornaments. India is rich in her art and architecture. The Westerner, on his visit to this great land of long standing history, first plans to see the buildings, especially the Hindu temples. The Jaina religion is famous for having gorgeous and expensive stone temples like that of Buddhism. There has been a trace everywhere, in the shape of beautiful temples of the Jainas, some of them being indeed marvels of combined Architecture and Sculpture.

The history shows that the earliest Architecture seem to have used wood as the chief building material. Earliest Jaina buildings have all disappeared as completely as the early wooden churches in Ireland. The Stupa, or cave temples, were built in the Golden period, under the shadow of Islam-blending of the pure Jaina style with Moghal features.

Most of the historical data is gathered from such carvings. The three most recognized types are as follows: (1) The Northern: mainly, North of Vindhya-marked by the curvilinear sikhara (ii) The Southern, with a traced pyra-

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<sup>6</sup> Dubois and Beauchamp, Hindu Manners, Customs, and Ceremonies, Oxford, At the Clarendon Press, 1947, Third Edition, Appendix 1, pp. 700.

midal tower (Vesala-Western India, the Deccan and Mysore), (iii) and the Central, combining both types with peculiarities of its own. (Dravida, Madras Presidency and North Ceylon).

Inscriptions. The inscriptions give names, pictures, history, dates, tables. The following historical temples are worth noting: Pillar carving of Baira-deva Mandapa. Woodcarving and cave - carving at Pancare-Turaga. Indra-sabha, Ellora Caves, Indra seated on Elephant. Carved pillar of Jaina cave called Elephanta caces near Bombay. Chandragiri and Dhavala, splendid temples of Abu, Girnar, Satrunja in Gujarat. Also the architecture are found throughout the land at: Rajgir, Pawa (Khankhundu), Gwalliaer, Mathura, Bitha, Masar, Delhi, Agra, Bhatesvar, Pathari, Ghonsar, Rantak, Nagpur, Ratanpur, Sohagpur, etc.

The most distinctive contribution of Jainism to art in Karnatake was in the realm of Iconography. As with every thing in life, the Jainas appear to have carried their spirit of acute analysis and asceticism into the sphere of art and architecture as well. There are minute details, for instance, in the Manasara, a standard book on the subject in South India, according to which,

The image of a Jina should have only two arms, two eyes, and a cropped head; either standing with legs kept straight or in the abhanga manner; or it may be seated in the padmasana posture, wherein also the body must be

kept erect. The figure should be sculptured as to indicate deep contemplation; the right palm should be kept facing upwards upon the left palm held in the same manner (and both resting on the crossed legs). On the Simhasana on which the image of the Jina is seated (and round the prabhavali) should be shown the figures of Narada and other rsis, hosts air, and offering worship to the Jina.

Below the simhasana must be the figures of (other) Jinas in a worshiping attitude; these are the sidhas (or adisidhas), the sugandhas (sugatas), Cahantu (carhantas, i.e. Arhantas?), Jana (Jina?) and parsvakas; these five classes are known by the name of Panca-paramestins. The complexions of these are respectively aphanika (crystal) white, red, black, and yellow. The central Jina figure should be shaped according to uttam-dasa-tala measure, whereas those of the devatas and twenty-four Tirthankaras surrounding him in the other (madhyama and adhama) dasa-tala measures. The body should be perfectly free from ornaments, but on the right side of the chest (a little over the nipple) there should be the sri-vasta mark of the golden colour.

On the right hand and left side of the gate of the temple of Jina, there should be the dwarapalakas named Canda and Mahacanda respectively.

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<sup>7</sup> S. R. Sharma, Jainism and Karnataka Culture, Dharwar, 1940, pp. 102., para. 4-5. (Mansura ch. 55)



## CHAPTER VII

### THE PHILOSOPHICAL OUTLOOK OF JAINISM

#### I. THE JAINA THEORY OF KNOWLEDGE

The Nature and kind of Knowledge. Consciousness is the essence of every soul, according to the Jainas. Consciousness is conceived like the sun's light, capable of manifesting itself and of revealing everything else unless some obstruction prevents it from reaching its object. Had there been no obstacles, the soul would have been omniscient. The Body, the senses and the mind (manas) are all constituted by karmas and the soul's power is limited by them.

Like other thinkers, the Jainas admit the twofold classification of knowledge into immediate and mediate (aparoksa and paroksa). Immediate knowledge is more significant in Jainism. Perception of external or internal objects through the senses (indrya) or mind (manas) is immediate as compared with inference. However, knowledge cannot be said to be absolutely immediate, because even here the soul knows through the medium of something else, the senses or manas. Therefore we can state that there are two kinds of immediate knowledge: avadhi (limited knowledge); manahparyaya (entering a mind); and kevela (absolute knowledge).

There is the vast use of Logic in the matter of reasoning. In order to see the significance of Jaina logic

it would be helpful to discuss this at this stage. Western logic is material and inductive or deductive. The chief topics are the term, the proposition, and the syllogism. Its aim is consistency in argument-formal truth mostly.

Jaina logic has for its aim to remove ignorance; to acquire knowledge; to know what is harmful; what is beneficial and to be adopted. The whole of the Jainism follows the maxim, 'Do not live to know, but know to live.' Logic is not mental training merely; it is a necessary help in ascertaining the truth, as we move along. How to achieve this aim? By proving things through pramana. What is pramana? It is that by which is established the knowledge of the self.

Besides (i) pramanas we have (ii) nayas and (iii) syad-vada.

Syllogism. The Jaina syllogism, like that of Gautama's Nyaya, but unlike the syllogism of Aristotelian logic, consists of five propositions. To take an elementary example: Man is mortal. John is a man. Therefore John is mortal. The Jaina logician would argue thus: Jack died, Fox died, Herbert died, and so did William. Jack, Fox, Herbert, and William are truly universal types of men. Therefore all men die. John is a man. Therefore John will die. Thus the Jaina syllogism method has five propositions, which is strange. It combines both inductive and deductive

method arriving to the definite conclusion.

For ordinary purposes, the Jainas accept the general view that there are three pramanas, namely, perception, inference, and testimony (i.e. authority). The Jainas give an account of the process by which ordinary perception takes place and is retained:

At first there is only a distinct sensation, say of a sound. It is not yet known what it means. This primary state of consciousness is called avagraha (i.e. grasping the object). Then arises the query: What is this sound? . . . Then comes a definite judgment like 'This is the sound of a car.' This is called avaya (removal of doubt) . . .

Sruta, the second kind of ordinary knowledge is mostly interpreted as knowledge obtained from what is heard from others.<sup>1</sup>

The Carvaka View. Carvakas hold that consciousness is a mere accidental property, arising only under some conditions. In this process inference and testimony are ignored and hence the perception also ignored. While talking about knowledge and reasoning, this kind of view seems strange to a thinking mind, hence is subject to very severe criticism. The Jains reject the Carvaka view and stress that perception is the only valid source of knowledge.

## II. THE JAINA THEORY OF JUDGMENT

Syadvada or the Theory that Every Judgment is Relative.

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<sup>1</sup> Satishchandra Chatterjee, An Introduction to Indian Philosophy, University of Calcutta Press, 1950, pp. 80.

Judgment (inference) is an important aspect in the process of learning (knowledge). Every judgment expresses one aspect of reality and is therefore relative and subject to some condition. The Jainas point out that the different kinds of immediate and mediate knowledge that men possess about objects show that every object has innumerable characters. In the field of judgment different systems of philosophy represent different partial aspects of reality. Every judgment (inference) should be qualified by some word like 'some how' (Syat) thus expressing conditionality. This view is in relation to the Western world. Also this view makes Jaina philosophy Catholic and tolerant.

The prominent theory of Jainas is called Syadvada. It is the view that every ordinary judgment (passed by imperfect minds like ours) holds good only of the particular aspect of the object judged and of the point of view from which the judgment is passed.

Syadvada is one of the fourteen Purvas is said to deal with the topic of judgment. It is the most conspicuous doctrine of Jainism. The word 'Syat' is derived from the Sanskrit root as 'to be' being its form in the potential mood. It means 'may be' so that syadvada may be rendered in English as "the doctrine of may be". It signifies that the Universe can be looked at from many points of view, and each viewpoint yields a different conclusion (anekanta). Every position is

therefore in strictness only conditional. Absolute affirmation and absolute negation are both erroneous. The Jainas illustrate this position by means of the story of a number of blind people examining an elephant and arriving at varying conclusions regarding its form while in truth each observer has got at only a part of it. The doctrine indicates extreme caution and signifies an anxiety to avoid all dogma in defining the nature of reality.

Saptabhanginaya or the Seven forms of Judgment. Ordinarily, logic distinguishes two kinds of judgment, affirmative and negative. The Jainas distinguish seven kinds of judgment including these two. They are named as follows without further comment:

According to the Jain account its nature in seven steps, described as the sapta-bhangi or 'the seven-fold' formula. Its several steps are:

- (i) Somehow S is P (Syat asti), may be, is (Syatasti).
- (ii) Somehow S is not P (syat nasti), may be, is not (syat nasti).
- (iii) Somehow S is and also is not P (syat asti ca nasti ca), is and is not, (syat asti nasti).
- (iv) Somehow S is indescribable (syat avaktavyam), may be, is inexpressible, (syat-avaktavyah).
- (v) Somehow S is P and is also indescribable (syat asti ca avaktavyam ca), may be, is and is inexpressible (syat asti ca avaktavyah).
- (vi) Somehow S is not P and is also indescribable, is not and is inexpressible, (syat nasti ca avaktavyah).
- (vii) Somehow S is P also is not P and is indescribable too, is, is not and is indescribable, (syat asti ca nasti ca avaktavyah).<sup>2</sup>

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<sup>2</sup> Satichandra Chatterjee, An Introduction to Indian Philosophy, University of Calcutta, 1950, pp. 87, para. 3.

### III. THE JAINA METAPHYSICS

Every object is found to possess innumerable characters, positive and negative. The Jainas hold that every object known by us has innumerable characters (ananta-dharmakamvastu). Let us try to understand more clearly the implication of this view. Every object is what it is because of its positive and negative characters. The positive character which determine, for example, an object like a man are his size, colour, shape, weight, constitution, heredity, family, race, nationality, education, employment, place of birth, date of birth, habitation, age, etc., and the numberless relations he bears to the countless other objects of the world. The negative characters which determine the man consist of what he is not. To know him fully, we should know how he is distinguished from everything else; we should know for example, that he is not a European, nor a Chinese, nor a Mohammedan, nor a Zoroastrian, etc.; or not dishonest, not foolish, not selfish, etc.

Moreover, it acquires new characters with changes in time. In object in the light of its own both positive and negative character, continues to add more according to the changes in time. Of course, it is but natural, that some characters may drop and some may be added.

Hence an object has infinite characters. With the due changes according to the time factor, the object is

found really to possess infinite character (anantadharma).

Only the omniscient can, therefore, know an object fully. Jaina writers therefore, remark that he who knows one object fully, knows every thing. Only an omniscient person (kevali) can have such complete knowledge of an object.

The Jaina Conception of Substance. A substance is possessed of some unchanging essential characters (gunas) and changing modes (paryayas). We have just seen and observed that objects have many characters. According to Jaina philosophy there are two kinds of characters found in every substance, essential and accidental.

The essential characters of a substance remain in the substance as long as the substance remains. Without these the substance will cease to be what it is. Consciousness, for example, is an essential character of the soul. It is through such characters that a substance undergoes change or modification. The Jainas call an essential unchanging character guna, and an accidental, changing character paryaya. A substance is defined, therefore, as that which possesses qualities (gunas), as well as modes (paryayas).

Change and permanence are, therefore, both real.

The Jainas disagree with the Buddhists, who believe that there is nothing really permanent in the universe, and that every-

thing changes from moment to moment, and are one sided and dogmatic. According to the Jaina belief the emphasis is put on the word 'Syat' (may be), in the matter of both change and permanence.

There are three factors present in the reality, viz. permanence, origination and decay. A substance is real. Reality consists of three factors: permanence, origination, and decay.

Causal efficiency cannot be a mark of reality, as Buddhas think. The Buddha theory of momentariness is also untenable, as explained in the given quotation:

By accepting this criterion of reality the Jainas reject the Buddha view that reality consists in causal efficiency, i.e. that an object is real if it is capable of causing any effect. The Buddha criterion is faulty, because according to it, even an illusory snake must be called real as it can cause effects like fear, flight, etc. From this faulty criterion of reality the Buddhas deduce the theory of the momentariness of things, which, therefore, turns out to be fallacious.<sup>3</sup>

Classification of Substance. Substances extended and non-extended: The broadest classification of substances, according to the Jaina fall into two: (i) the extended, and (ii) the non-extended. The living and the non-living: Substances possessing extension (astikayas) are subdivided into two kinds, namely, the living (jiva) and the non-living (ajiva). The fetters and the liberated: The souls again can

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<sup>3</sup> Ibid., p. 92, para. 1.



be classified into those that are emancipated or perfect (mukta) and those that are in bondage (baddha). The moving and the non-moving: The souls in bondage are those that are capable of movement (trasa) and those that are immovable (sthavara). The immovable are of five kinds. The five kinds of immobile living substances having only one sense: They live in the five kinds of bodies made of earth, water, fire, air, or plants respectively. They have only the sense of touch; they possess, therefore, actual consciousness. The mobile living substances having two to five senses: The mobile living substances have bodies of different degrees of perfection and variously possess two, three, four or five senses.

Non-living substances possessing extension are dhrama (duty); adharma (non-duty); akasa (space); and pudgala (matter). The following table of substance will clearly show the above scheme of classification:

Substance (dravya)				
Extended (astikaya)		Non-extended (anastikaya), e.g. time (kala)		
Animate (Jiva)		Inanimate (ajiva)		
Emancipated (mukta)	Fettered (baddha)	Dharma	Adharma	Akas Pudgala
	Moving (trasa)	Non-Moving (Sthavara) e.g. those living in bodies of earth, etc.		Atoms (anu of earth, fire, air. Compounds (sanghata)
5-Sensed, e.g. men	4-Sensed, e.g. bees	3-Sensed, e.g. ants	2-Sensed, e.g. worms. <sup>4</sup>	

<sup>4</sup> Ibid., p. 94.

In connection with the same thought of Karma (deeds) theory there is one more aspect of senses to be seen. Together with Prakriti and Purusha, are the twenty-five principles of the Sankhya Yoga; and they may be shown thus in a tabular form:

1. Purusha			2. Prakrit
			3. Mahat ("Intellect")
			4. Sham-kara ("Egoism")
5. Manas	6-10. Sensory organs	11-15. Motor organs	16-20. Subtle Elements
			21-25. Gross Elements. <sup>5</sup>

The Soul of Jiva. Jiva is a soul. A jiva or a soul is a conscious substance. Consciousness is the essence of soul. It is always present in the soul, though its nature and degree may vary.

Souls have varying degrees and kinds of knowledge. At the highest end the scale would be perfect souls that have overcome all karmas and attained omniscience. At the lowest end would stand the most imperfect souls which inhabit bodies of earth, water, fire, air or vegetable.

The soul manifests itself and others. It is eternal. It is the soul that knows things, performs activities, enjoys pleasures, suffers pains, and illuminates itself and other

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<sup>5</sup> M. Hirayana, The Essentials of Indian Philosophy, George Allen & Unwin Ltd., London, 1951, p. 111, para. 2.

objects. The soul is eternal, but it also undergoes change of states. It is quite different from the body and its existence is directly proved by its consciousness of itself.

Like a light the soul pervades the entire body in which it lives. Owing to the incarnation theory a Jiva comes to inhabit different bodies successively. Like a light it illuminates body in which it lives. Though it has no form (murti), it acquires like a light the size and form of the body wherein it lives. Jiva, though formless, is said to occupy space or possess extension.

How can the soul occupy space? The Jainas conceive the soul primarily as a living being (jiva). Consciousness is found in every part of a living body, and if consciousness be the character of the soul, the soul should be admitted to be present in every part of the body, and therefore, to occupy space.

The soul does not fill space like matter. It should be borne in mind that a soul's occupying space simply means its presence in the different parts of space like a material body. The soul is present in space like light. A soul's presence in a particular space does not prevent another soul's presence there; two souls may be present at the same place. The Jainas point out, just as two lights can illuminate the same area.

Proofs for the existence of the soul. The soul is

A tabular account of classes of souls in Jainism may now be given.

Souls are			
liberated and in nirvana		or	mundane, or entangled with matter
SIDDHAS			
		Ascetics	Non-ascetics
<u>Tirthankara-</u> <u>siddhas,</u> those who preached Jainism in their embodied condition.	<u>Samanya-</u> <u>siddhas,</u> all other liberated souls	ARHATS, perfect souls, which await their going to <u>nirvana</u> after shedding the <u>karmans</u> body	Others
		ACHARYAS, heads of groups of ascetics.	UPADHYAYAS, teaching saints or ascetics. SADHUS, all other saints or ascetics.

As compared with most other religions, it is important to notice that Jainism has a very definite and uncompromising attitude towards the conception of God. It is accused of being atheistic. This is not so, because Jainism believes in Godhood and in innumerable gods; but certainly Jainism is atheistic in not believing its gods to have created the Universe. Creation implies volition, a desire to create. A desire can only relate to something or fact which is not, but ought to be; therefore it implies imperfection. And God cannot be imperfect. This is the most common-sense argument against the theory of God as the creator of the universe. In a word, believers in the creation theory make God a man, bring him down to the level of need and imperfection; whereas Jainism raises man to Godhood and inspires him to reach as near Godhood as possible by steady faith, right perception, perfect knowledge, and, above all, a spotless life.

In Jaina hagiology sixty-three persons are preeminently spiritual. They are—

- 24 Tirthankaras.
- 12 Chakravartins.
- 9 Narayanas or Vasudevas.
- 9 Prati-narayanas or Prati-vasudevas.
- 9 Balabhadras.

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These are not all "saints", i.e. sadhus, but spiritually great souls. Besides these a few other important classes are recognized, e.g.—

- 9 Naradas.
- 11 Rudras.
- 24 Kamadevas.
- 24 Fathers of the Tirthankaras.
- 24 Mothers of the Tirthankaras.
- 14 Kulakaras

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immediately known in the perception of its qualities like pleasure. There are other characteristics of the soul as pain, remembrance, violation, doubts, knowledge, etc. The senses of sight, hearing, etc., are merely instruments, and there must be some agent who employs them. The Carvaka view that unconscious material elements can produce consciousness is not verified by perception, nor by inference or judgment.

Metaphysics: More details on Souls. Jaina philosophy is characterized by logic, and comprehensiveness, and Jaina theology is by simplicity, common-sense, and straightforwardness. The topics of Jainism may be arranged as follows:

i. The soul and the non-soul; ii. the kinds and qualities of soul; iii. substance and attributes; iv. the six substances; v. the five magnitudes; vi. the karmas or actions; vii. their kinds; viii. the seven principles; ix. the nine padarthas (categories); x. the effect of karmas on the body and soul; xi. the five kinds of bodies; xii. the four forms of existence; xiii. the six tints of the soul; xiv. the stages in the evolution of the soul.

(i) Jivajiva: The soul and the Non-Soul.

(ii) Kinds and qualities of Soul: Souls are of two kinds according to the bodies which they inhabit. (a) Sthavara Souls, literally "immobile" souls, but probably rather souls with hardly more than a kind of tactile perception. These are of five kinds: (1) Souls of mineral bodies, e.g. stones in a quarry, diamond or coal in a mine, etc. (2) Souls of water --living organisms in a drop of water. (3) Souls of living beings in fire; the salamander of the olden days is an illustration. (4). Souls of air; the air that we breathe is held to be full of little creatures. (5) Souls in the vegetable kingdom.

(b). The other class of souls is trasa, or mobile. The distinction is that the sthavara soul cannot move at its own will, while the trasa to a greater or less extent can. The trasa souls have sense-organs, and are classified accordingly into four classes, namely, into:

- (1) Those which have two senses, of touch and taste;
- (2) Those which have three senses, i.e. of smell also;
- (3) Those which have four senses, i.e. of smell also;
- (4) Those which have five senses, i.e. of sight also.

Nine qualities of the soul are given, but the chief of them is consciousness or (chetana).

(iii) Substance and attributes: Dravya is the generic name for soul, matter, time, and space.

(iv) The six substances: The Soul, Matter, Dharma, Adharma, Space, Time (magnitudes), the soul, matter.

(v) The five Astikayas (Magnitudes) The Soul: In the impure state nine properties of the soul may be mentioned. 1. It lived in the past, is living now, and shall live forever. 2. It has perception and knowledge, 3. It is immaterial, i.e. has no touch, taste, smell, or colour. 4. It is the only responsible agent of all its actions. 5. It completely fills the body which it occupies, e.g. that of an ant or an elephant. 6. It enjoys the fruits of all its karmas. 7. It wanders in samsara. 8. It can become in its perfect condition Siddha. 9. It goes upward. Matter: Wedded to soul is the great lifeless substance of matter. Science recognizes three conditions of matter: solid, liquid and gaseous. Jainism recognizes six conditions. 1. Gross, e.g. a mountain, a pillar of iron, etc. 2. Gross (liquid), e.g. water, oil, etc. 3. Gross-fine, e.g. shade, sunshine. 4. Fine-gross, e.g. fragrance, sound, sweetness, etc. 5. Fine: matter capable of becoming karmic matter. It cannot be perceived by senses. 6. Fine-fine, still finer molecules. It has for its atoms the combination of two or more ultimate atoms.

(vi) Karma.

(vii) Kinds of Karma.

(viii) The seven principles (Tattvas) Jiva and Ajiva; Asrava, Bandha, Samvara, Nirjara, Moksha.

(ix) The nine Padarthas: The above seven tattavas

together with punja (merit) and papa, (demerit) are the nine padarthas.<sup>7</sup>

The Inanimate Substances or Aijivas. The five inanimate substances are matter, time, space, dharma and adharma. The physical world in which souls live is constituted by the material bodies that the souls occupy and the other material objects that form their environment. But in addition to these material substances, there are space, time and the conditions of motion, and rest, without which there could be given no explanation about the world and its events. Let us consider these different substances one by one:

(1) Matter or Pudgala. Material substances are capable of combination and separation. Matter in Jaina philosophy is called pudgala, which etymologically means 'that which is liable to integration and disintegration.' Material substances can combine together to form large and larger wholes, and can also break up into smaller and smaller parts. The smallest parts of matter which cannot be further divided, being partless, are called atoms (anu). They have the qualities of touch, taste smell and colour. The material substance (padgala) possesses the four qualities of touch, taste, smell and colour. Sound is not considered as an original quality. The Jaina points out that sound along with light, heat, shadow, darkness, union, disunion, fineness, grossness,

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<sup>7</sup> Barth, Religions of India, 'Jainism'.

shape is produced later by the accidental modification of matter.

(ii) Space or Akasa. Space gives room for extension: The function of space is to afford room for the existence of all extended substances. Soul, matter, dhrama and adharma all exist in space. Without space, substances could not be extended. Substances are those that occupy or pervade, and space is that which is occupied or pervaded. Filled space and empty space: The Jaina distinguishes two kinds of space, the space containing the world where souls and the other substances live (lokakasa), and empty space beyond such world (alokakasa).

(iii) Time or Kala. Time is the necessary condition of duration, change, motion, newness and oldness. Time (kala), as Umaswami states, makes possible the continuity, modification, movement, newness and oldness of substances. Like space time also is inferred though not perceived. Time is not extended in space. Because time is invisible substance, it is one and the same time present everywhere in the world. Unlike all other substances called astikaya, time is devoid of extension in space.

Real time and empirical time: Jaina writers sometimes distinguished between real time (qaramarthika kala) and empirical or conventional time (vyavaharika kala, also called samaya). Continuity or duration (vartana) is the mark of real



time, whereas changes of all kinds are the marks of empirical time. It is this later empirical time (samaya) which is conventionally divided into moments, hours, days, months, and years.

(iv) Dharma and Adharma. Dharma and Adharma are the conditions of movement and rest. Like space and time, these two substances also are proved to exist. Mobility and immobility -- motion and rest -- are the grounds of such inference. Jaina argues and proves that just as the movement of a fish in the river, though initiated by the fish itself, would not be possible without the medium of water, which is, therefore, a necessary condition, without which its motion would not be possible. Such a condition is the substance called dharma.

They are formless passive substances. Dharma and Adharma are eternal, formless, non-moving, and both pervade the entire world-space (loka kasa). They both are passive and not active. Dharma and Adharma are used here in the technical senses, and not in their ordinary moral senses (i.e. merit and demerit). Space, time, dharma and adharma are remote and passive instrumental conditions:

Regarding all four substances--space, time, dharma and adharma--it should be noted that as causal conditions (karanas) they all have a peculiar status. The causal conditions may be distinguished into three chief kinds, agent (as potter is of the pot) and instrument (as the potter's wheel is of the pot) and material (as clay is of the pot). Space, time, etc., come under the

category of instrumental conditions, but they should be distinguished from ordinary conditions of that kind, being more indirect and passive than ordinary instrumental conditions. The stone on which the potter's wheel rests may be cited as a condition of this kind in relation to the pot. Space, time, etc. are similar conditions.<sup>8</sup>

#### IV. THE JAINA ETHICS AND PHILOSOPHY OF RELIGION

The most important part of Jaina philosophy is its Ethics. Metaphysics or epistemology--in fact, knowledge of any kind--is useful for the Jaina in so far as it helps him to right conduct. The goal of right conduct again is salvation (moksa), which means negatively removal of all the soul and positively the attainment of perfection.

Bondage of the Soul. The soul in itself is possessed of infinite potentiality. Bondage means, in Indian philosophy in general, the liability of the individual to birth and all consequent sufferings.

Owing to Karma (deeds) its limitations or bondage occurs. The wrong deeds are compared with obstacles. Just as the sun shines forth to illuminate the entire world as soon as atmosphere is freed of cloud and fog, similarly the soul attains omniscience and the other perfections inherent in it as soon as the obstacles are removed.

Passions attract matter to the soul. The cravings in soul and passions that seek satisfaction become obstacles in one's life.

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<sup>8</sup> Ibid., p. 102, para. 1.

The body and other conditions are an individual are all due to karma. The body that we have inherited from our parents is not a mere chance of acquisition. Our past karma determines the family in which we are born as well as the nature of the body —its colour, stature, shape, the number and nature of sense organs and motor organs which it possesses. The Jaina, therefore, speaks of the many karmas, and names each after the effect it produces.

The passions causing bondage are anger, pride, infatuation, and greed. As the nature and number of material particles attracted by the soul depend on its karma, these particles themselves come to be called karma-matter (karma-pudgala) or even simply karma. The flow of such karma-matter into the soul is called, therefore, influx (asrava) of karma.

Bondage of the soul to matter is due to its bondage to bad dispositions or passions. There are two kinds of bondage: (1) internal or ideal bondage, i.e. the soul's bondage to bad disposition (bhava-bandha), and (2) its effect, material bondage, i.e. the soul's actual association with matter (dravya-bandha). The interpretation of the soul and matter is proved by the presence of consciousness in every part of the body.

The soul is the jiva, the living being; and in every part of the living body we find matter as well as consciousness and, therefore, the compresence or interpretation of

of matter and the living substance (i.e. soul) is as good a fact of experience as the interpretation of milk and water in a mixture of the two, or the fire and iron in a red-hot iron ball.

Liberation. Liberation is the expulsion of the matter from the soul. If bondage of the soul is its association with matter, liberation must mean complete, dissociation of the soul from matter. The only remedy is to stop the influx of the karma.

Ignorance is the cause of passions. This idea encourages one to acquire more knowledge in order to withstand all kinds of temptations.

Knowledge alone can remove ignorance. Here knowledge is compared with light which can replace ignorance (darkness) in one's life.

Right knowledge is obtainable from the teachings of the omniscient Tirthankaras. Tirthankaras are of course viewed as higher religious teachers, hence they claim to give the best and ideal knowledge to others.

Therefore faith in them is necessary. Having known the office of the Tirthankaras, it is very important for one to build his faith in them, who are omniscient.

Knowledge is perfected in right conduct. Thus the knowledge acquired has to be so translated and lived in one's life to form right view of character. Hence right faith,

right knowledge, and right conduct constitute the three gems of a good life.

Right faith is respect for truth. It is not blind faith. It is a minimum will to believe, without which no study can rationally begin. Perfect faith can result only from perfect knowledge. Right knowledge consists in the detailed knowledge of all truths. Removal of karma is necessary for this. Right conduct is refraining from wrong and performing what is right.

The five great vows form the basis of right conduct:

1. The vow of Ahimsa or non-injury to life. It is based on the idea of potential equality of all souls. Ahimsa must be practised in thought, speech and action.
2. The vow of satya or truthfulness consists in speaking what is true as well as pleasant and good.
3. The vow of asatya or non-stealing is based on the idea of the sanctity of property.
4. The vow of brahmcharya consists in abstaining from all attachment to sense-objects.

Right knowledge, faith and conduct jointly bring about liberation consisting in four-fold perfection. It attains the fourfold perfection (annanta-catustaya), namely, infinite knowledge, infinite faith, infinite power, and infinite bliss.

Jainism as a religion without God. The grounds of Jaina atheism: Jainism presents, along with Buddhism, a

which obscures the soul's essential nature, and is called destructive or ghatiya karma of four kinds

JANANAVARA- NIYA, or know- ledge-obscuring, of five kinds:--	DARSANAVARANIYA, or perception or faith-obscuring, of nine kinds:--	MOHANIYA, or infatuating.  Perception or Conduct Infatuation
1. Mati-	6. Chakshuh-	of twenty-five kinds:--
2. Sruti-	7. Achakshuh- of three kinds,	<u>Kashaya</u> :--
3. Avadhi-	8. Avadhi- affecting:--	Resulting in false
4. Manahparyaya-	9. Kevala- 15. Full perception.	belief.
5. Kevala-	10. Nidra- 16. False perception.	18. Anger.
	11. Nidra-nidra-	19. Pride.
	17. Mixed perception.	20. Infatuation.
	12. Prachala-	21. Greed.
	13. Prachala-	Obstructing partial
	prachala-	renunciation.
	14. Styana-griddhi-	22. Anger
		23. Pride
		24. Infatuation.
		25. Greed.
		Obstructing total
		renunciation.
		26. Anger.
		27. Pride.
		28. Infatuation.
		29. Greed.
		Disturbing restraint.
		30. Anger.
		31. Pride.
		32. Infatuation.
		33. Greed.
		<u>Akashaya</u> :--
		34. Hasya.
		35. Rati-
		36. Arati.
		37. Soka.
		38. Bhaya.
		39. Jugupsa.
		40. Stri.
		41. Purusha.
		42. Napumsaka.

AYAYA,  
tructive, of five  
As, affecting:--

NAMA, body, etc.

Charity.  
Profit.

Enjoyment.  
Circumstances  
of enjoyment.  
Power.

Pinda-prakritis.

Apinda-prakritis.

Eight prakritis:--

Four Gatis:--

48. Gods.

49. Hell.

50. Men.

51. Non-men.

Five Jatis:--

52. One sense.

53. Two senses.

54. Three senses.

55. Four senses.

56. Five senses.

Five bodies:--

57. Men's bodies.

58. Gods' bodies.

59. Aharaka.

60. Magnetic.

61. Karmic.

Three Anga-

rangas:--

62. Members of phy-  
sical bodies.

63. Members of  
gods' bodies.

64. Members of  
Aharaka.

Two Sthanas:--

65. Pramana.

66. Nirmana.

Five Bandhanas:--

67-71. Of five kinds  
of bodies.

Five Samghatas:--

72-76. Of five kinds  
of bodies.

Six Samasthanas:--

77. Perfectly  
symmetrical.

78. Round.

79. Animal frame.

80. Hunchback.

81. Dwarf.

82. Hundaka.

Six Samhananas

(bones, joints,  
etc.):--

83. Like adamant.

84. Like stone.

85. Unbreakable.

86. Semi-unbreak-  
able.

87. Riveted.

88. Crystal-like.

Five colours:--

89. Black.

90. Green.

91. Yellow.

92. Red.

93. White.

Two smells:--

94. Odorous.

95. Malodorous.

Five tastes:--

96. Pungent.

97. Bitter.

98. Saline.

99. Sour.

100. Sweet.

Eight touches:--

101. Light.

102. Heavy.

103. Soft.

104. Hard.

105. Rough.

106. Smooth.

107. Cold.

108. Hot.

Four Anupurvish:--

109. Angels.

110. Men.

111. Animals.

112. Infernal beings.

113. Upaghata.

114. Paraghata.

115. Atapa.

116. Uddyota.

117. Uchchhvasa.

118. Vihayo-ga.

119. Aguru-laghu.

Ten prakritis:--

121. Trasa.

122. Badara.

123. Sthira.

124. Paryapta.

125. Pratyeka.

126. Subha.

127. Subhagya.

128. Susvara.

129. Adeya.

130. Yasah.

Ten opposite pra-  
kritis:--

131. Sthavara.

132. Sukshma.

133. Asthira.

134. Aparyapta.

135. Sadharana.

136. Asubha.

137. Durbhagya.

138. Duhsvara.

139. Anadeya.

140. Apayasah.

pūrvī--state of the soul in passing from one body to another, and the inclinatio  
particular gati.

ur kinds

AYUH,  
life duration, of  
four kinds, as  
belonging to:--  
141. Gods.  
142. Demons  
    of Hell.  
143. Men.  
144. Non-men.

GOTRA,  
family, etc.,  
of two kinds.  
145. High.  
146. Low

VEDANIYA.

147. Pleasure  
148. Pain.



religion without belief in God. The atheism of the Jainas is based on the following chief grounds: Neither perception nor inference can prove God. God is not perceived, but is proved to exist through inference. The Nyaya holds, for example, that as every product, like a house, is the work of an agent, (karta) the world which is a product must also have an agent or creator, who is called God.

The qualities attributed to God are not reasonable: Like the existence of God, the qualities of omniscience, unity, eternity, and perfection generally attributed to Him are also doubtful. If God is omnipotent, He should be supposed to be a cause of all things.

The Jainas worship the liberated souls possessing God-like qualities instead of God. The religious fervour of the Jainas does not, therefore, suffer. Jainism is a religion of self-help.

The Jaina Ethics. The aim of Jaina ethics is to attain moksha or nirvana, i.e. perfect peace and bliss of the soul. There are set rules of conduct both for the laity and the clergy. The rules and requirements for the ascetics (clergy) are rather very strict.

The rules of conduct for ascetics are given in the Acaranya-sutra, which is translated by Dr. H. Jacobi in vol. xxi of the Sacred Books of the East (pt.i.pp.202-210), and in Bhagavati-Aradhana by the monk Sivakoti, an ex-Maharaja

of Benares.

The Jaina principles and rules of behaviour are quite rigorous. It is necessary to make it clear the eleven stages in the life of Jaina laymen, i.e. the eleven pratimas. They are given below. But before a Jaina can go on the pratimas, he must pass through two preliminary stages, (1) He must have faith in Jainism and (2) He must become what is called a pakshika sravaka, a layman intent on following the path of salvation. His duties, as laid down in the Sagara-Dharmamrita by Pandit Asadhara about Samvat 1292-1235 A.D. are: (1) To have faith in Jainism; (2) To abstain from intoxicants; (3) To abstain from flesh food; (4) To abstain from fruits which contain, or are likely to contain insects; also from honey; (5) To abstain from taking four kinds of food at night. The four kinds are eatable, tasteable, lickable and drinkable. Eatables, at least, he must give up at night. (6) To take clean, i.e. filtered water; (7) To abstain from gambling; (8) To follow in the main the five small vows. The vows relate to non-killing, etc. (9) To abstain from hunting. (10) To abstain from adultery or lasciviousness; (11) To perform some religious exercises daily; (12) To abstain from making his living by any of the following means: (a) agriculture, (b) learning, (c) trade, (d) army, (e) crafts, (f) singing, (g) music.

The eleven pratimas are: 1. Darsana (faith) --A

true Jaina must have perfect and intelligent, well-reasoned faith in Jainism. 2. Vrata (vow) --He must observe the five minor vows (anu-vratas), the three guna-vratas, and four siksha-vrata. 3. Samayika (worship) --He must worship regularly. 4. Poshadhopavasa (fortnightly fast) --He fasts regularly, as a rule, twice a fortnight each lunar month. 5. Sachitta-tyaga --He refrains from taking fresh vegetables because they are living, and to hurt any living thing is in Jainism a deadly sin. 6. Ratri-bhukta-tyaga --He must not eat food at night. 7. Drahma-charya --Celibacy. 8. Arambha-tyaga --Abandonment of worldly engagements and occupations. 9-11. The remaining three stages are concerning the monk's life. Their names are parigratha-tyaga, anumati-tyaga, and uddisthta-tyaga, and they teach to withdraw from the world to acquire knowledge and truth.

But underlying every rule of conduct in Jainism is one master principle of ahimsa (non-killing, non-hurting). It will be proper and useful to consider the effect of this principle of non-injury on (1) food, (2) drink, (3) trades and industries, (4) social behaviour, (5) civil and criminal wrongs.

(1) Food: Food which involves the slaughter of living beings, animals, fish, birds, or anything that has five or less sense organs, must not be taken. (2) Drink: All kinds of intoxicants or even stimulants are prohibited. They are not good for the body and its well being. They feed the

passions, and passions are the bitterest foes of the soul. While distilling the liquor many insects are killed, which is against the Jaina principle of ahimsa. (3) Trades and industries: Certain trades are prohibited to Jainas as Jainas --brewing, fishing, butchering, and anything that involves the idea of slaughtering in trade or commerce.

(4) Social behaviour: A true Jaina will do nothing to hurt the feelings of another person, man, woman, or child; nor will he violate the rules and principles of Jainism. Jaina ethics are meant for men of all positions --foe, kings, warriors, traders, artisans, agriculturists, and indeed for men of every walk of life.

The chief idea is "Do your duty". Do it as humanely as you can. This in brief, is the primary precept of Jainism. Non-killing principle cannot interfere with one's duties. This explanation seems very strange, but there is point which explains the behaviour of a soldier on the battle field, of a king in his ruling power, of a judge in ordering to hand over the murderer --these things are right and justified as they form the right duties. (5) Civil and criminal wrongs: The Jainas of today do not follow all the vows. In criminal statistics the Jaina percentage of criminality is the lowest --being remarkably lower than among the Hindus, Mohammedans and Christians. In commercial matters the Jainas are a well-to-do and influential community. This community gives the State of India good subjects and business men.

## CHAPTER VIII

### THE RELIGIOUS SYSTEM OF THE JAINS

Besides the two predominant creeds in India (Brahminist and Buddhist) there exists a third creed about which, until recently, very little was known. I refer to the religion of the Jains. This Sect stands quite aloof, hating equally both Brahmanists and Buddhists, as well as their doctrines. They believe and maintain that both the Trimurti and Buddhism are abominable modern inventions, and mere travesties of the true and primitive religion of India, which has remained pure and unimpaired amongst them only. They also hold that they alone are the real descendents of the Brahmin Penitents, whose doctrines, customs, and usages they protect from universal degradation and from the monstrous innovations of Brahmins and Buddhists alike.

Brahminism underwent a hard struggle before it succeeded in establishing its dominion in India, owing to the opposition offered to it by the Jains; but after a long and bloody war the latter were crushed and had to submit to whatever conditions the Brahmins chose to dictate. The jealousy and animosity which these religions have stirred up still prevail as strongly as ever, even after a lapse of two or three thousand years. Time, which generally softens the strongest hatreds and brings together the greatest enemies, has, in this case, failed to obliterate the memories of the

ancient wrongs of which each sect mutually accuse the other. The daily prayer of a certain sect of Brahmins contains a curse levelled at the heads of the Jains, who retaliate by exclaiming, when they rise to pray, 'Brahma Kahayam!' 'May the Brahmin perish'. If either sect comes into power, it takes the opportunity of humiliating its adversaries and of punishing them without mercy whenever occasion offers.

But whatever may be the respective claims of Buddhists, Brahmins, and Jains with regard to the antiquity of their religions and the differences of doctrine that divide them, it appears highly probable that they all sprang originally from the same source. All three believe in fundamental doctrine of metempsychosis. The images they worship bear a great likeness to one another, and most of these seem to be merely allegorical emblems, invented to help them to remember their original divinities. All their religious orders are alike composed of priests, monks and hermits. Their sacrifices, and the ceremonies which accompany them, are nearly identical. And lastly, there is the resemblance of the languages used by the priests in their religious services; that is to say, the Sanskrit of the Brahmins and Jains on this side of the Ganges, and the Pali, which is evidently derived from the Sanskrit, of the Buddhists beyond the Ganges. All these help to prove incontestably the affinity existing between the three religions.

As very little is known about the Jain cult by Europeans, although it is to be found in all parts of the Peninsula, the body of the thesis under the sub-head "Jaina Rules of Conduct" gives a short account of their doctrines and of the principal controversial points between them and their sworn enemies, the Brahmins. One should like to be able to do the same with regard to the Buddhists, but he has not been able to procure authentic documents about their cult. Residents of Ceylon, where Buddhism predominates, ought to be able to supply the blank thus left in the thesis.

Jainism.<sup>1</sup> It was mainly in theory that the Samkhya doctrine was concerned with the problem of deliverance from rebirth, whereas Jainism and Buddhism attacked the problem in its practical bearings.

The movement began, as far as we can judge, in the warrior caste and spread thence to the other castes, including the Brahmins. Men of all classes left their homes and occupations in crowds and roamed about the world as mendicant friars and wandering ascetics in order, by renunciation of the world, to gain the privilege of not returning to existence.

In the Upanishads and the Samkhya doctrine, the doctrine of reincarnation was connected with the idea of world and life negation. It was the idea of reincarnation which

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<sup>1</sup> The most correct form is 'Jinism', but it has been thought better to retain the usual English spelling.

began to interest the masses. There grew a constant fear in the hearts and minds of people. Deliverance from reincarnation can only be attained through pardon from the World and freedom from the will to live.

The doctrine of reincarnation originally belongs to a myth which describes the wandering of the departed to the realm of bliss. It explains the waxing and waning of the moon by its absorbing the souls that come from the earth and after certain time sending them on to heaven, or down again to the earth in rain. The doctrine of reincarnation appears in the Upanishads in connection with this myth:

All who depart from this world go to moon. The waxing half fills itself with their lives; in the waning half it is effecting their rebirth. The moon is the gate to heaven. He who knows how to reply to it, him it allows to pass by. He who cannot reply, him it sends, changing itself into rain; he is re-born there and there according to his deeds and knowledge as worm, moth, fish, bird, lion, wild-boar, jackal (?), tiger, man or whatever may be. For when a man comes to the moon, the moon asks: Who art thou? Then he ought to answer: I am thou . . . If he speaks thus, then the moon lets him get away out above itself. . .

According to the original myth further, it is not all the dead who arrive at the moon but only those who are destined for eternal bliss or for re-birth into human existence . . . Men who are to become animals experience this change straightway after their death, or --the texts are not clear about this -- after a visit to a place of punishment. The moon is originally thought of only as a place of joy.

Brahmnic mysticism is concerned with the idea of being exalted above the world, not with the idea of redemption.

The doctrine of reincarnation, on the other hand, starts from the premise that souls are prisoners in the world of



senses.

Therefore the Universal Soul becomes a real problem. Hence the question of redemption.<sup>2</sup>

All mysticism gives the idea that the soul lives in genuine freedom from the world. Mysticism is the realization, glorification, and manifestation of a naturally given state of redemption from the world.

There is a profound difference between the world and life negation of Brahmanic mysticism and the world and life negation inspired by fear of reincarnation.

Like the Samkhya doctrine, Jainism approves the idea of reincarnation. It assumes the plurality of immaterial individual souls existing from all eternity. Here Jainism is diverged from the Brahminical thought. It stresses the need of purity of conduct which cleanses the soul, and hence deliverance from reincarnation.

Jainism comes into the light of history through Mahavira, a contemporary of the Buddha. Like the latter he belongs to the warrior caste. The date of his death may be put about 477 B.C. . . .

So Jainism is connected with the oldest form of Samkhya doctrine; much of it indeed is of very ancient character. It has endured down to the present day. The number of its adherents, who belong principally to the merchant class, is now about a million.

In Jainism not to kill and not to harm living creatures (Ahimsa) first becomes a great commandment. The verb 'hims is the disjective form of han (to kill, to

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<sup>2</sup> Albert Schweitzer, Indian Thought and its Development, New York, Henry Holt & Co., 1936, p. 76.

damage); so it means to wish to kill and to damage. So the substantive A-himsa means renunciation of the will to kill and to damage.<sup>3</sup>

How can we explain the origin of the Ahimsa commandment? The question arises how in the period of Brahmanism the question of A-himsa would have arisen, when they practised killing of animals as a profession in the sacrifices? It is believed that Brahmins adopted the Ahimsa commandment from Jainism.

The A-himsa principle has the educative effect. It arouses compassionate feelings and keeps it awake. In the Ayaramgasutta, a Jaina text dating probably from the third or fourth century B.C., Ahimsa is preached in the following words:

All saints (Arhats) and Lords (Bhagvants) in the past, in the present and in the future, they all say thus, speak thus, announce thus and declare thus: One may not kill, nor ill use, nor insult, nor torment, nor persecute any kind of living being, any kind of creature, any kind of thing having a soul, any kind of beings. That is the pure, eternal, enduring commandment of religion which has been proclaimed by the sages who comprehend the world.<sup>4</sup>

Centuries later, the poet Hemchandra (12th century A.D.) by the desire of king Kumarpalla, who had been converted to Jainism by him, treats of the doctrine which had become dear to the King in a didactic poem, and praises non-killing and non-harming in the splendid verses:

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<sup>3</sup> Ibid., p. 77.

<sup>4</sup> Ibid., p. 78.

"Ahimsa is like a loving mother of all beings.

"Ahimsa is like a stream of nectar in the desert

Samsara.

"Ahimsa is a course of rain clouds to the forest-fire  
of suffering.

"The best herb of healing for the beings that are  
tormented by the disease.

"Called the perpetual return of existence is Ahimsa."<sup>5</sup>

In accordance with the Ahimsa commandment, the Jains give up bloody sacrifices, the use of meat, hunting and wild beast fights. They also avoid trampling on creeping things and insects as they walk. The Jain monks go so far as to tie a cloth in front of their mouths in order that as they breathe they may not swallow the tiny creature of the air. Jainism also sees itself forced to abandon field-work because it is impossible to dig up the earth without damaging minute living things. That is why the Jains are mainly engaged in trade.

The laying down of the commandment not to kill and not to damage is one of the greatest events in the spiritual history of mankind.

So far as we know that the principle of world and life denial, this is for the first time expressed by Jainism.

The question arises: Is not-killing and not-harming ever possible? Thus the Jains, in the realm of real practical life, pass by the great problem as if it did not exist. However seriously man undertakes to abstain from killing and

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<sup>5</sup> Ibid., p. 78.

damaging, he cannot entirely avoid it. He is under the law of necessity, which compels him to kill and to damage both with and without his knowledge.

When the suffering of a living creature cannot be endured, it is more proper and ethical to end its life by killing it mercifully than it is to stand aloof. It is more cruel to let domestic animals which one can no longer feed die a painful death by starvation than give them a quick and painless end by violence. Again and again we see ourselves placed under the necessity of saving one living creature by destroying or damaging another.

Thus the principle of not-killing and not-harming must not aim at being independent, but must be the servant of, and subordinate itself to, compassion. The question must be faced in discussion with reality of the whole approach to the question of Ahimsa.

The Chinese ethics also reach the point of studying the problem of man and the animal creation. It is the Kan-Ying-P'ien (the Book of Deeds and their Rewards) that describes the law of compassion for animals. It contains a collection of 212 very small sentences about good and evil.

Commandments of the Kan-Ying-P'ien are: Have a pitiful heart for all creatures --One must bring no sorrow even upon the worms and plants and trees -- He does evil . . . who shoots birds, hunts animals, digs up the larvae of insects, frightens nesting birds, stops up burrows, removes nests, wounds animals with young . . . will not allow man and beast to take their rest.<sup>6</sup>

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<sup>6</sup> Ibid., p. 80.

The following Chinese stories will explain the commandment more vividly:

The wife of a soldier named Fan was consumptive and near to death. As a remedy she was ordered to eat the brains of a hundred sparrows. When she saw the birds in a cage, she sighed and said: 'Shall it come to pass that to cure me a hundred living creatures shall be slain? I will rather die than allow the suffering shall come to them.' She opened the cage and let them fly. Shortly after, she recovered from her illness.

Taso-Pin lived in a house that was in ruins. His children besought him to have it repaired. But he answered them: 'In the cold of winter the crakes in the walls and the fissures between the roof-tiles and between the stones offer shelter and refuge to all sorts of living things. We ought not to bring them into danger of perishing.'

Wu-Tang of Liu-Ling used to take his son out hunting with him. One day they came across a stag playing with its young. When it saw Tang, it took to flight. But Tang took an arrow and killed the little one. The terrified stag went off with cries of pain. When Tang had hidden in the long grass, the stag returned and licked the young one's wound. Tang again drew his bow and killed it. But the arrow glanced from its course and pierced his son. Then Tang threw down his bow and weeping embraced his child. At this moment he heard a voice from the air saying to him: 'Tang, the stag loved its young just as much as you loved your son.'<sup>7</sup>

The above illustrations explain the ethic of love for living creatures. The Kan-Ying-P'ien seems to be influenced by the Indian Ahimsa principle. The Chinese thought advances independently from the idea of love to mankind as it is found in Confucius (Kung-Tse, 551-479 B.C.), Mi-Tse (d. about 400 B.C.), and Meng-Tse (372-289 B.C.), to that of love to the whole creation.

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<sup>7</sup> Ibid., p. 84.

The Upanishads give more importance to the principle of abstaining from untruthfulness, while Jainism stresses the principle of Ahimsa.

Monks came from the warrior caste who preferred to live a celibate life. They also showed less attraction to the world and the worldly possessions.

The deliverance from reincarnation was stressed and championed by Gosala, who has the second name Makkali, a contemporary of Mahavira. According to Gosala, the number of re-births that a man has to go through is determined by fate:

Happiness and sorrow are measured out to him as it were bushels, and the duration of transmigration of souls has its fixed term; there is no shortening and lengthening of it, no enlargement and no diminution. As a ball of yarn thrown to the ground runs out and rolls up again, just so will fools and wise men alike, by completing the cycle of transmigration, bring about the end of sorrow.<sup>8</sup>

The Buddha opposes Gosala most vigorously. In one of his sermons he refers to him thus:

As of all woven garments that there are, a hair shirt is said to be the worst --a hair shirt, Disciples, is cold in cold weather, hot in hot weather, dirty in color, evil-smelling, rough to the touch --so, Disciples, among all the doctrine of Makkhali the worst.<sup>9</sup>

The Jaina Theology. The fundamental principles of

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<sup>8</sup> Ibid., p. 86.

<sup>9</sup> Ibid., p. 87.

Jainism are these:

- I. Man's personality is dual, material and spiritual.
- II. Man is not perfect.
- III. By his spiritual nature man can and must control his material nature.

These free souls are of two kinds: (i) Disembodied and in nirvana at the summit of the universe, (ii) Embodied souls which have attained omniscience. (Qualities named in appendix).

Human souls: these are sadhus, saints, or munis. They are distinguished in three classes:

1. Acharya --the head of the saints. He has among others 36 qualities.
2. Upadhyaya. This is the teaching saint; he has twenty-five qualities.
3. Sadhu. This is the saint or ascetic; he has 28 qualities. Four points must be noticed: (1) The catholicity of Jaina attitude. The worship and reverence are given to all human souls worthy of it, in whatever country or clime they may be. (2) The worship is impersonal. It is the aggregate of the qualities that is worshipped rather than any particular individual. (3) The arhat, the living embodiment of the highest goal of Jainism, is named before the free soul who has left the world and cannot be approached by humanity, which requires truth before it can see. (4) The

Jaina incantation Aum or Om is composed of five sounds: a, a, a, u, and m, which stand respectively for arhat; sidhas; acharya; upadhyaya; and muni --the silent, or the sadhu.

IV. The last basic principle of Jainism is this: Man himself, and he alone, is responsible for all that is good or bad in his life.

The Jaina Ritual. The object of ritual is the ideal, the goal, namely truth, perfection, the perfect soul. One or two points may be noted in the ritual of Jainism. Knowledge may be derived by considering four aspects of the thing known: First, Nama (name): The name of Mahavira is to be uttered and meditated upon. The second method, sthapanana (status) is the installation of the adored one in a material representation: photograph, picture, image, model, statue, etc. The third view-point is dravya (substance) the thing or person which is to become in the future. Thus Tirthankaras can be worshiped in Jainism. The fourth way is bhava, whereby the thing or person in its actual nature is meant, e.g. Lord Mahavira to his contemporaries. It must be noticed that, as the faith is the first, ritual is the last part of religion in its widest sense. Faith brings us to truth; philosophy makes us grasp it; ethics makes us practice it; and ritual makes us one with it.



Jaina Ethics: The Theoretical and Practical. Striving after knowledge, Perception, Happiness, and Power, is a characteristic feature of human nature. But according to Jainism, it is not an original characteristic of the soul, because the human soul ". . . and every soul whatsoever, is, by its very disposition, omniscient, gifted with perfect perception, happiness, and unlimited power."<sup>10</sup>

These four qualities, however, cannot manifest themselves, because they are covered by matter, interlaced and amalgamated with the soul since eternal times; just as the light of a lamp cannot spread, if the lamp is covered by opaque objects. The matter interlaced with the soul is called Karma. It is bad Karma (deeds) or Papa (sins), it has been heaped up by evil karma, and as such, produces pain. It is good karma, or Punya, if produced by good activity, and produces happiness.

Practical Ethics: Punya -- can be acquired by charity, and acts of charity--viz., the giving of eatables, of drink, of shelter, of bedding and of clothes to a "patra", i.e. a worthy receiver, who is either an ascetic or any deserving and needy person. Samavari is the act of preventing fresh Karma from streaming into the soul.

A. The five Samities are the perceptions for the

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<sup>10</sup> Dr. Charlotte Krause, An Interpretation of Jaina Ethics, Bhavnagar (Kathiawar), 1929.

regulation of the movement of the body in accordance with the two principles, more particularly the principle of non-injury:

- (i) The Irya Samiti, i.e. Regulation of walking.
- (ii) The Bhasa Samiti, i.e. Regulation of speaking.
- (iii) The Eshana Samiti, i.e. Regulation of begging.
- (iv) The Adana-Nikshepa Samiti, i.e. Regulation of actions of taking or using.
- (v) The Utsarga Samiti, i.e. Regulation of disposing things.

B. The three Guptas are Regulations with reference to controlling one's inner nature, i.e. they are dictated by the principle of self-control: (i) Mind control, (ii) Regulation of speech, (iii) Regulation of bodily activity.

- C. The twenty-two hardships.
- D. The twelve reflections.
- E. The twelve Vratas.
- F. The three Gunarathas.
- G. The Shisha Vratas.
- H. Exterior and Interior Austerities.

Jaina worship and Religious Customs. Temple worship:

The Jaina are courteous in permitting outsiders to witness the ritual of their temples --removal of shoes. J. N. Farquhar has fully described the worship in the temples; here it may suffice to give a short summary.

**Digambara worship:** The officiant in a Digambara temple must himself be a Jaina (though this is not the rule among the Svetambara), and he will never eat any of the offering made to the idol. In the course of the morning worship he washes the idol (Pala puja) and dries it, being most careful that no drop of water falls to the ground, marks it with three auspicious marks of yellow powder (Candana puja) and offers rice (Akasta puja) and dried (not fresh) fruit (Naivedya puja); In the evening the worship consists of Arti puja, when a five fold lamp is solemnly waved from left to right for a few minutes in front of the idol.

**Svetambara worship:** The strange part of Svetambara worship is that, if no Jaina be present, it can be performed by a non-Jaina-Brahmin, gardeners or farmers. However, if a devout Jaina be present, he will, after bathing and changing his clothes, perform the religious rites.<sup>11</sup>

The offerings are given sacrifices --flowers, fruits, coconuts, garlands, oil. The remaining acts of worship can be completed by women, Dhupa puja, the waving of a stick of incense before the shrine; Dipa puja, the waving of a lamp; Aksata puja, the offering of rice; naivedya puja, the giving of sweetmeats; and Phala puja, the offering of fruit.

It is interesting to note the way each different worshiper arranges the rice in the Aksata puja; it is usually placed thus:

(c)

(b)

(a)

The Svastika sign (a) is intended to represent the Gati or state in which a Jiva may be born as either a denizen of hell or of heaven, a man or a beast. The three little heaps (b) symbolize the Three Jewels of right knowledge, right faith, and right conduct, which enable a man to reach Moksa represented by the sign (c).

The next cheapest service to this, the Pancakalyana puja, costs the worshiper about five and a quarter rupees.

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<sup>11</sup> C. R. Jana, Jaina Culture, Luzac, 1934.

This figure has a superstitious belief, which equivalent to about \$1.25. The singing of the idol's praises by the worshiper, while walking into the temple --makes the sign we noticed before on a board and sings the idol's praises out of a hymn book.

Private Worship: Private devotions include the following striking points: Stanakvasi being non-idle idolatrous; Svet-use sanskrit and Magadhy; Digambara, use Sanskrit in devotion.

Samkhya: repetition in Magadhi. Cauvisanttho--the worshipper then praises the twenty-four Tirthankara of the present age in Magadhi verse. Vandana --is a salutation and prayer for forgiveness to the guru. Scripture reading required.

Jaina Holy days: Pajjusana: The ordinary routine of daily worship of course alters on the great days of Fasts or Festivals; Samvatsari: The closing day of the Jaina year and of Pajjusana Samvatsari, is the most solemn fast of all. Every Jaina fasts throughout the day from food and water, and the Apasra are crowded with men and women making their confessions. Diwali: Curiously enough Diwali, the next great holy day of the Jaina, is really a Hindu festival in honour of Laxmi, the goddess of wealth. It is believed that Mahavira passed to Moksha on this day hence 'Since the light of intelligence is gone, let us make an illumination of material matter.' (p. 261, Stevenson). Full-moon fasts: This festival has too some Hindu influence. People make pilgrimages on this day. Jnana panchmi: All Jaina sacred books are not only worshiped but also dusted, freed from insects and rearranged. Maunagharasa: Once a year keep a solemn fast. Saint-wheel worship: The worship of the Siddha Cakra. (Five great ones Saddhu, Upadhyaya, Acharya, Arihanta, Siddha.) Austerity the key-word of the whole Jaina system. Days of abstinence: Fasting is considered so important by the Jaina, that the more devout observe twelve days in every month. Consecration of an idol: great pomp, expense and ceremony. The Bathing of Gomatesvara: every 25 years pouring cups of curd and melted butter over the idol is put up to auction. Oli, or Ambela: is the fast par excellence of Jaina women.

Besides this it is important to note that the Jainas, like any other Hindu sect, are superstitious, having their belief and faith in evil spirits, evil eye, ancestor worship, plagues, small-pox, begetting children, etc.

## CHAPTER IX

### THE JAINA CULTURE

The culture of Jainas, which may be also called Aryan or Ahimsa culture, is best expressed in the great maxim of the Jaina doctrine: 'Ahimsa Parmo Dharmah', which means that non-injury to living beings is the highest religion. The Hindus who have inherited many elements of the same culture from the common Aryan ancestors. Jainism has accomplished a sort of reformed culture of Hinduism. As it has been shown already, Jainism is off-shoot of Buddhism, as a revolt against Brahmanism, Hinduism and Buddhism. Among the manifold sects, creeds, and communities of Hinduism of India, the Jaina sect, though small in number, shines out in the matter of culture. The people are cultured and educated. Their houses, surroundings, clothes, and cleanliness in general demand one's attention and praise. The culture of the Jainas could be discussed under the following sub-heads:

- I. The Varnashrama rule
- II. The Marriage
- III. The Civic life or the house holder's stage
- IV. World Flight
- V. Sanyasa
- VI. The question of Practibility
- VII. Property and Law
- VIII. Ethics.

The Varnashrama Rule. The stability of a culture; or civilization, depends upon the care bestowed upon its preservation from destruction, from causes both external and internal. The Jaina culture was grounded upon the principle of Peace.

It found the one formula which secured both peace at home and peace abroad, in ahimsa. It taught: 'If you want to live peacefully and to devote your life to the highest attainments of men, then practice ahimsa. Love your neighbor as much as you love yourself.'<sup>1</sup>

The Jain doctrines are summed up in the Maxim 'Ahimsa Parmo Dharmo' which means that non-injury to living beings is the highest religion. In the present existing ('tinsit') situation of the world one is confused to stop and think about the meaning and significance of the principle of Ahimsa. Though it seems less practical principle, yet the ahimsa culture has changed many a hearts of the Jain community. It is very surprising that the followers being originally Kshatrias (warriors) become converted to this extreme thought and ideal of Ahimsa. Truly, with the Jaina, Ahimsa is the birth rite. In the last it is taught that one's own death is to be welcomed at all times rather than the murdering of another. How interesting and startling it is to see the average Jain monk taking special care and precaution by keeping a piece of cloth on the mouth, in order not to kill any insects. The detailed

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<sup>1</sup> C. R. Jain, Jaina Culture, The Jaina Parishad Publishing House, Bijnore, 1934, p. 2, para. 3.

study will be presented about this subject in another chapter.

In the Jaina culture there are four ideas, namely:

1. Adharma (piety); 2. Artha (acquisition); 3. Karma (pleasure); and 4. Moksa (salvation). The system termed Varnashrama dharma was introduced to secure these two-fold results. The word varna signifies class, and ashrama signifies stage or period. Humanity was to be classed under four heads, as follows: (1) Brahmins --represent learning (representing Sciences and arts). (2) Kshatryas --represent the military and rulership. (3) Sudras --represent trades and professions and (4) Vaisyas --represent labour.

This classification is termed as "caste" system of Hinduism as created and blessed by God. It as a strong religious meaning, and much could be stated on this vast subject of caste. In order to be brief the ashramas (castes) or four stages are for the protection of the individual.

Marriage. Jaina culture recommends marriage for the average man and woman. Marriage is absolutely essential for the well being of society and civil life. The unit of society is, not the individual, but the family. This community has much in common in the whole question of marriage with Hindus. Strictly speaking the Jainas are called Hindus, and yet they are distinctly separate as a community of Jaina sect. The marriage question of the Hindus is very vital and inter-

esting to the curious Western mind. The writer has written a thesis for his B.D. degree on "Orientalisms in the Bible" or to be more specific "Oriental customs of marriage and funeral ceremony in relation to the Bible." In this work he describes the Hindu marriage culture at length. On account of want of space much could not be attempted here except the few striking points.

Jaina culture does not allow child marriage. It encourages education both of the boys and girls. The young ones are married at the proper matured age, i.e. fourteen and eighteen years for girl and boy respectively. Though it is still a sort of suggested marriage as the Western man would think of, there is always a ceremony of betrothal (engagement) before the marriage ceremony. There is a custom of gifts, a dowry, wedding ceremony, (religious ritual), marriage procession, marriage supper (feast) and marriage songs, etc. The Jains believe in monogamy, and divorce is totally discouraged, except on emergency and serious cases. The status of women is low in Hinduism. She is considered and thought of as a subordinate and inferior to man. Thus her place and rites in the society are to some extent ignored and deprived of. But Jainism being reformed and educated community the status of women is much better and higher than that of other sects of Hinduism. There is a high percentage of educated girls and women. Hence the



result is that the girls are intellectual, social, and attempting to take their part in the field of social, cultural and religious life. Since the whole community is somewhat middle class and some are very rich, as they are mainly tradesmen and service holders, the marriage question is equally influenced and heightened by their general status in life.

There are some points to note: The woman, not man, is the foundation of family life though she has got to pay heavily for the privilege in this regard. The price she has to pay is unblemished chastity, nothing less. In violation of the marriage, if the husband is guilty there is not much blame upon him, but in the case of the wife's fault or guilt the blame and punishment is severe. But it could be stated that chastity of the women in India of practically all castes and religions is and has always been the pride of women. The employment of married women in offices is, in general, to be discouraged. But lately, the new awakening among the women, has aroused interest to demand equal privileges both in the matter of public services and the right to become members of public service Commissions and Government. For the sentimental, moral, and religious ideal marriage they believe in the strict rule of monogamy. There is no such thing as divorce. As for the qualification of the partner in marriage, it is necessary to note that there are

three kinds of beauty. The three types of beauty with reference to girls are as follows: (i) appearance (physical loveliness), (ii) intellectual beauty (accomplishment), and (iii) moral charm.

There are some set rules as follows: 1. There is no restriction of class (varna) in marriage, generally any body may marry anyone else, but it is not true in practice. There is always a caste (class) feeling formed of rich and poor and of many such forms. 2. The next point is about the suitability of the marriage partner. The ahimsa culture lays great stress on marrying one's co-religionist. 3. Another rule which the ahimsa culture recommends is the avoidance of the gotra, which means a marriage with the sister, and in most cases, with the cousin, not favoured. In closing the discussion of culture of marriage a word regarding the ritual is necessary to be said. There is a set order, just as any other Hindu religion or sect, would have, which consists of songs and all kinds of signs and pleasant decoration, etc. This occasion is a happy one, hence all such items which should bring joy and pleasant feeling and blessing, particularly to the bride and the bridegroom. 'Think of the Divinity of the Soul', and that is all the ritual that is necessary for anything whatsoever. The marriage ceremony consists in the worship of the Ideal of Perfection and Bliss, followed by circumbulation of the Sacred fire, seven times,

on the completion of which the ceremony is deemed to be complete. The spiritual meaning is worth stating, when the wedding couple go round the sacred fire, in circumambulation, they are required to impress it on their minds that no pleasure seeking, but salvation, through renunciation, is the ideal of life.

The officiating priest is deemed to address them as follows on the subject:

My children, I rejoice and am also sad of heart on this great occasion in your lives. I rejoice because you are happy, and will be happy in each other's company; but I am grieved, because, instead of directing on the path of renunciation, which leads to Salvation of the Soul, I am helping and plunging you in the midst of the raging sea of the world (embodied life); which is full of terrible monsters and sharks, in the shape of the temptations and seducements of married love, the thrills of the flesh, the intoxicating romance of family life and parenthood, and last but not least, the pride of power and the attainment to name and fame.<sup>2</sup>

There is practice of celibacy. Just as we find in the Roman Catholic church, they have the order of nuns and Fathers (priests), who carry strict vows of celibacy. According to Jaina culture marriage is recommended to the average man and woman, but for the people of higher spiritual attainment celibacy is required. For it is said, "Blessed are the eunuchs who have made themselves so for the kingdom of Heaven."<sup>3</sup> Of course, the strict order of nuns and priests is much higher and superior and challenging.

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<sup>2</sup> Jain, C. R., Jaina Culture, Luzac, 1934. p. 21, para. 1.

<sup>3</sup> Ibid., p. 15, para. 1.

The Jaina society has the place for the following things, which are common among the Hindus: Broker, who helps in arranging a marriage, dowry, which is usually given by the bridegroom's party to the bride, the custom of wedding procession, marriage supper, marriage songs, marriage ceremony, etc. In closing, the marriage ceremony is blessed by the priestly benediction and blessings and good wishes of both friends and relatives present on the good occasion, while they show that by presentation of flowers (garlands), turmin, coconuts, joggerly, sweets, sugar, dates and a shower of rice grains and incense. All this to the meaning and effect that whom the holy marriage ceremony has joined and declared as legal husband and wife, and no one can separate them this side of death.

Civic Life of the Householder's Stage. The second ashrama (stage of life), as already stated commences with marriage. All adult members of the society have to observe certain required and helpful rules. In order to make oneself an eligible and fit member of the society of good people, he must begin by giving up the seven vile habits, namely:

(i) Hunting including shooting (fishing, etc.), (ii) Lying, (iii) Prostitution, and adultery with another man's wife, (iv) stealing, (v) drinking intoxicating things, (vi) gambling and (vii) eating flesh. Having observed one has won

the victory over evil habits. Now for further perfection one must adopt five further vows which characterize noble (Aryan) conduct. These are: (1) Ahimsa (hurt no one needlessly) (i.e. without a proper justification.) (2) Truthfulness, (3) Non-stealing, (4) Contentment with one's wife (or husband) and (5) Restraint in the use of the goods of the world.

Thus in brief, just as any advanced sect or community of Hinduism, Jainism demands perfection in civic home life. All those factors which make a home ideal are strongly recommended, though all may not sound like Christian home ideals. The householder must note and carry out many restrictions and don'ts in his life as required. He should have an honourable and legitimate business or calling. He should not take to profession that is degrading and revolting. Trades that deal in dead animal's skin, or bones, or their flesh, are not to be engaged in by him.

The householder should take part in all kinds of Social and political activities, so that he can be a contributor to the community for its growth and progress. It may be pointed out that the wife's position under the Jaina culture is the highest in India. She is not inferior nor subordinate to the husband in any sense. She is an equal partner in the matter of domestic life, and entitled to be heard on all occasions concerning the family rites and welfare. Her proper place is home, of which she is queen.

Home life is best managed where both the husband and wife are endowed with a well balanced mind, and with courage to face the realities of life. The home life should be such that mutual consent, perfect love, and harmony and cheerfulness prevail. The writer has lived all these years in the midst of the Jainas in Bombay and in the Bombay State (Western India) and can testify to the fact that some of the ideals already mentioned are achieved by them and are so much favourable on account of their education, culture and status in life. It will be proper to say that the Jainas can help the masses of India in the matter of better homes and domestic life and thus as a result a better and new reformed country. It is very true, that the present India has been helped, by this community as well as by other leading ones.

World Flight. The third ashrama (household stage) is generally reached towards the end of the active worldly life, when he almost retires from the busy life. Those who are able to escape from its temptations and snares early in life are heroes, in the true and spiritual sense of the term. They deserve the spirit of renunciation. But for the ordinary man and woman, the rule of the ahimsa is useful.

The household in the Vanprastha (third) stage is on the verge of Sainthood. He does not take interest in worldly belongings. To him money, excessive food and clothing and

other necessities of life are not attractive. He has no taste for such things. He can be described as running away from the world to a quiet place; according to the custom of meditation, prayer and quietness Saints prefer mountains, river banks and far away jungles, where they can see the great works of God in nature. Having realized the great fact about the greatness of God one can quiet himself in utter submission to look to him for help and blessings, and thus depend upon Him. It is the firm belief that Sun can throw reflexion only in a lake where the water is still, and not in flowing and disturbed water. His mind and inner eye can concentrate better and distinctly on higher, richer and spiritual things of life.

In the process of world flight, he is governed by Spiritual nature and meditation. For food he depends upon others, and is not called beggar at all, though his cooked food is actually received at someone's door. He will not take part in worldly affairs, and not have a say or give advice on politics or any other worldly matters. This is the period of study and renunciation, till he is prepared for the last stage, and enter samnyasa (sainthood).

The Samnyas. When he has left the world of hardships and renunciation, he is almost ready to enter samnyasa (Sainthood or asceticism). He is now dead to the world, but intensely and richly alive within himself. He puts on loin-

strip, and applies ashes on body. His whole time is now devoted to the attainment of the Ideal of Perfection and Godhood; and he applies himself whole-heartedly, and with a single mind of purpose. In his life meditation, contemplation, fasting, and penance are his constant companions; he cares not if he get good or not. The Saint is the true soldier, and as such with determined one purpose to seek Peace of mind, aims tremendously with utter sincerity and commitment. C. R. Jain states thus:

The Saint is not Deified; he has become Immortal and Omniscient, and enjoys unbating, unending, uninterrupted joy and Infinite power. He is the Light unto himself and Beacon of Guidance for others. He does no other kind of good to anyone in the world now; but he constitutes in himself a Living Example that shall take millions and millions of sorrowful stricken souls into the Heaven of Rest and Peace and Joy.<sup>4</sup>

India has many Sannyasis, in Brahmanism, Hinduism, Buddhism, and Jainism. To the Western mind it is an amazing sight to see number of them walking in a town on the special Hindu festival days and on other days too. The writer personally, along with many reformers and thinkers, does not approve this order, because what good they can do to the needy and suffering humanity. It is granted that they are richly blessed and have attained light, but what is the use, when they can help others? They could be rightly compared with the Dead Sea. The gardener, in order to pluck a beautiful rose, puts his hand into the rose plant while thorns

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<sup>4</sup> C. R. Jain, Jaina Culture, The Jaina Parishaw, Publishing House, Bijnore, 1934, p. 41, para. 4.



prick and hurt him, but the result is that he gets an attractive flower, which gives pleasant sweet fragrance. Similarly in one's life (Sannyasi) he can give fragrance of his life and good works to others, even though he has to undergo pains and sufferings. The real taste for one to live among the people and come out as success in spiritual gains and attainment. Yes, this idea is encouraged in India, as the ascetics and sannyasis are a problem to the people in the matter of food and work. They are religious beggars and a burden to the country. They should be up and on to help the growth and advance of the community both socially and spiritually.

The question of Practibility. The Jaina religious requirement stresses faith in Jaina doctrines and culture and so live accordingly in one's life. Just as the Christian teaching centers around the great principle of 'Love', so the central and fundamental teaching of Jainism is 'Ahimsa', which means respect for life. In order to carry out the requirement of Ahimsa doctrine, there are set rules regarding food. (1) Fish, eggs, mutton, beef, etc. should be avoided. (2) Even green vegetables are not to be eaten as it has life. Hence they eat dried vegetables. (3) They are purely vegetarians. Other general rules of living are minimum living wages, healthful hours and regard sanitary conditions.

Ethics. Morality is rooted in individual as well as social well-being. Honesty is rightly said to be the best policy, since a dishonest trader is not likely to retain his customers very long, though he might help himself to a dishonest deal once or twice. All virtues are emphasized in one's life. If you are virtuous, everybody respects you, and you are loved by all.

In every home the householder must pull out the seed of vice from the root by diligent effort and labour. He should spend a good deal of time in soul-culture, which means that he should try to act as God. This period is usually termed as a period of quietness and meditation. Inner tranquillity (peace of mind) is therefore, the main factor in Ethics. In one's life desire plays an important part. In life worry is caused by the intensity of ungratified desire. The aim in Jaina ethics is to give up desire altogether. It must now be shown how desirelessness will put an end to all forms of passions and emotions.

Desire fixes itself: on to the four kinds of bodily appetites, which are represented by the four primary instincts, namely: (1) The instincts of hunger, (2) the instincts of love (sex), (3) the instincts of fear, and (4) the instincts of possession or acquisitiveness.

. . . . . the sufferings of this present time are not worthy to be compared with the glory which shall be recalled in the soul. The Jaina culture builds up

longest enduring Empires in the world, the Eternal Kingship in 'the next'; it carries happiness and joy to all who will only let it administer to their needs.<sup>5</sup>

Property and Law. Ahimsa does not favour the usurpation of private property. What one has earned or inherited is his own. Under the Jaina law not only men but women have always had their property rights. This law had a wonderful effect upon the community as it protects the rights of both husband and wife.

According to Jaina law, to avoid disputes and quarrels, the making of wills is recommended. The Jainas have great regard for the women, who fall into two categories, daughters or wives. Each class or category is well protected as regards to the question of their right on property both movable and unmovable ones.

Speaking about the law, a special provision was made for the punishment of offenses; and fine, confiscation of property, and even capital punishment were inflicted on offenders. The king represented justice and supervised administration. Petty matters, especially of civil nature, were usually disposed of by local council of elders (termed Panchas) in towns and village communities.

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<sup>5</sup> C. R. Jain, Jaina Culture, The Jain Parishad Publishing House, Bijinore, 1934, p. 70.

## CHAPTER X

### JAIN RULES OF CONDUCT

In many respects Jain rules of conduct are very similar to those followed by other Hindus, and particularly the Brahmins. The Jains recognize the same rules and observances with regard to defilement and purity. They perform the same ablutions and recite the same prescribed (matrams) text-utterances. Most of their ceremonies relating to marriage, funerals, etc., are the same. In fact, all the rules of social customs and etiquette and the general customs in use in ordinary daily life form part of their education.

The Jains differ from their contemporaries in several particulars, of which the following few are the most striking and remarkable:

Under no circumstances do they take any solid food between sunset and sunrise. They always take their meals while the sun is above the horizon.

They have no "titis" or anniversaries in honour of the dead. As soon as one of them is dead and his funeral is over, they put him out of their memories and speak of him no more.

They never put ashes on their foreheads, as do most Hindus; they are satisfied with making with sandalwood-paste the little marks on their forehead, neck, stomach, and both shoulders in the form of a cross. These signs (tic marks)

are in honour of their five principal Tirthankars.

The Jains are stricter than the Brahmins in regard to their food. Not only do they abstain from all animal food, and from vegetables the stalks or roots of which grow in a bulbous shape, such as onions, mushrooms, etc., but they also refrain from eating many of the fruits which the Brahmins allow on their tables, such as the katri-kai, or brinjal, (egg-plant) called beringela in Portuguese, the pudalan-kai, etc. Their motive is the fear of taking the life of some of the insects which are generally to be found in these vegetables and fruits. The principal, and indeed almost the only, articles of food used by the Jains are rice, milk, things made with milk, and peas of various kinds. Of course the beef, mutton, fish, eggs are out of question as they are supposed to be called strict vegetarians just alike the Buddhists, Brahmins, and other orthodox known sects. They particularly dislike asofoetida (this resinous gum, the smell of which appears to us so abominable) to which Brahmins are so partial, and honey is absolutely forbidden.

Whilst they are eating their food some person sits beside them and rings a bell, or strikes a gong. The object of this is to prevent the possibility of their hearing the impure conversation of their neighbours, or of the passers-by in the street. Both they and their food would be defiled if any impure words reached their ears while they were eating.

Usually this act of religious ceremony, like prayer of blessings before food among Christians, is performed by either a priest or in his absence by some elderly layman and yet religious and devout in faith. It is truly interesting to watch, as it has a great meaning and deep sense of significance to them. How do they eat?

Their fear of destroying life is carried to such a length that the women, before smearing the floor with cow-dung, are in the habit of sweeping it very gently first, so as to remove, without hurting them, any insects that may be there. If they neglected this precaution they would run the risk of crushing one of these little creatures whilst rubbing the floor, which would be the source of the keenest sorrow and regret to them.

Another of their customs, and one which, though for a very different motive, might be advantageously introduced into Europe, is to wipe most carefully anything that is to be used for food, so as to exclude tenderly as possible any of the tiny living creatures which might be found in or on it.

The mouth of the vessel in which water for household purposes is drawn is always covered with a piece of linen, through which the water filters. This prevents the animalculae, which float or swim on the surface of the well, from getting into the vessel and being afterwards swallowed. When a Jain traveller wishes to quench his thirst at a tank, he

thus drinks by suction. This cleanly custom is highly to be recommended everywhere apart from the superstition which prompts the Jain to practise it.

## CHAPTER XI

### THE LIFE STORY OF A JAINA (CHURCH MEMBER)

Babyhood: The importance of being born a man is early emphasized in Jainism; for the moment a child is born, if it be a boy, a brass tray is beaten by the proud father or other relatives in order to announce the happy event. Whether the child be a boy or a girl, the exact moment of its birth is noted, that the astrologer may later on be able to draw its horoscope, on which its future marriage will depend.

The baby is then bathed in water and its little mouth is washed with cloth or wool dipped in a mixture of sugar-cane water and melted butter.

If the child be the first born son of the household, the parents send presents of such things as sugar, sweets, and fruits to friends, but of course no such extravagance is indulged in if it be a girl.

Fifth day: When the child is five days old, its friends bind white threads round its neck, its hands and its feet for good luck, and send presents of cooked sweetmeats to their friends and neighbors.

Sixth day: The Jaina believe that a boy's whole future is decided the night that he is six days old; on that night Mother Chatthi is worshipped.

Ninth day: On the ninth day after the child's birth the mother is bathed. After the bathing she stands so as to



face the sun and shakes from her finger a drop of kanku (tumeric).

Naming ceremony: When the child is twelve days old, it is named with much ceremony. As a rule Father's sister (an aunt) has the privilege to select the name. There is quite an expense involved in carrying out this ceremony.

Fifteenth day: Fifteen days after the child's birth, the mother goes to the river to fill the water-pots for the house. There is special ceremony showing that she can do some of the household work.

Hair-cutting: The next thing of great importance is the cutting of the child's hair. This is done when he or she has attained either the third, fifth, seventh, ninth month of its first year.

Feeding ceremony: On some auspicious day during the early months the feeding ceremony (Abotana) takes place, at which the father's sister again presides, but this time she receives a present, instead of giving a present. The aunt takes the baby on her lap and places some dudhapaka on a silver coin (rupee), and seven times over takes some of this and places it in the child's mouth, whereupon the father makes her a present.

Gotriharanam: This ceremony takes place when the child is three (or sometimes five) months old; the aunt is once more the gainer.

Betrothal: The whole thought of the household centers around marriage and motherhood. The age of betrothal (sagai) is considered to be a significant event. It has many phases and different customs depending upon places and customs. Formerly they used to have a child marriage, but now the age is eighteen and sixteen for a boy and girl respectively.

Janana: First the boy's father invites the little fiancée and some other children to a feast and gives her three silken garments, and afterwards the girl's father invites the boy and some children. The same change in age is found here.

Lagana patra: By this time the parties are beginning to think of the actual wedding. Hence the usual invitations and preliminaries as regards to decoration, band, marriage feast, shower party, etc.

Mandapkriya: About two or three days before the actual wedding ceremony a mandapa (a booth) is erected, when appropriate songs are sung and dates and sugar are divided amongst those who are present on this happy occasion.

Ganesha worship: One of the most popular of the Hindu gods is Ganesha, the remover of all hindrances and difficulties, and at wedding time he is worshiped, not only by the idol-worshipping, but even by the non-idolatrous sects among the Jaina.

Ukaradi Notari: Girls sing, and go in a procession at the entrance of the village and dig a little hole in which they place small coins and grains, carefully covering them afterwards with earth, and then re-enter the house while singing.

Caka: About this time also the girls of the family go to the potter's yard and mark his wheel with red powder and throw rice on it. The potter gives them some pots, which they bring back to the booth (mandapa) and place near the idol of Ganesha.

Wedding day: First the Family goddess is worshiped. Both the bride and bridegroom dress. Priest conducts the ceremony, while the friends and relatives witness the happy marriage ceremony. Flowers, rice, coconuts, rich food, dowry, presents, etc. are the usual things to be seen.

Tambola chantanam: The bride who is now sitting behind a curtain, spits betel-nut juice at the bridegroom, not showing contempt but affection, while his mother-in-law marks him with the auspicious candle (red tik mark on forehead), and then throws balls made of rice and ashes over him, and also waves water in a vessel round his head.

Kanya-dana: In the centre of the booth (mandap) a special fire has been lit, round which the boy and girl walk four times from left to right, the boy offering handfuls of separi nut to any lucky women he sees. It is the act of

giving the bride. It is customary to laden the bride with ladus (sweet food), dates, rupees, and the kernels of four cocoa-nuts.

The first child: The whole position of the new daughter-in-law will depend on her bearing children, and the young mother is guarded in many ways from the supposed influence of evil spirits before and after the child's birth.

Rakhadibandhan: During the fifth month, the husband's sister binds a little parcel done up in black silk by a white thread to the wrist of the expectant mother. In the parcel are a cowrie shell, a ring of iron, a piece of black silk, some earth from the junction of three roads, some dust from Hanumana's image and seven pulse seeds. All these to wish auspicious time, happiness and welfare.

Simanta or Kholobharavo: A very important ceremony takes place on some auspicious day in the seventh month. The bride's mother sends special clothes for the occasion, and the bridegroom's relatives also give presents, including three pounds of rice. This ceremony has the meaning of all best wishes, and happiness.

Death ceremonies: When a Jaina seems to be dying, his relatives summon a monk or nun to preach to the patient. As death approaches, the patient is urged to take the vow of giving up all attachment to worldly things. As soon as the death has taken place, the body is moved from the bed and

placed on the floor which has been previously covered with a preparation of cow-dung to make it hallowed ground. Of course the corpse is laid on a spread carpet. The face of the corpse is turned to the North, and a lamp filled with ghee is lighted beside him.

Funeral ceremonies: When Jaina dies all relatives come and weep and mourn loudly. When a man dies and leaves a widow, her ivory bangles are broken, one of them being tied to the bier and the other taken to the river by some women.

The corpse is taken on a bed made of bamboo sticks, covered with loin cloth. Four cocoanuts, a ball of flour, and four small flags are placed on the bier, and a couple of coins are put in the dead man's mouth, which will later be given to the sweepers as rent for the ground on which the corpse is burnt.

The Jaina carry the corpse to the burning ground, they call aloud 'Rama, Rama'. When the body is burnt to ashes, most of the relatives return home. The ashes are taken to the river. On the second day after the death the near relatives all go to the Apasaro and listen to sermons.

This is the life story of Jaina beginning from the birth till his death.

## CHAPTER XII

### THE JAINA LAYMAN AND HIS RELIGIOUS LIFE

The twelve lay vows: The Jaina do not know of any dynamic powers such as would give a man strength to keep his promises, but they firmly believe in the helpfulness of taking vows. The Jaina must take vows and renew them, believing in a true Tirthankara, a true guru, and a true religion.

Pancha Atichra: Further he cannot take any vow unless he has first renounced five faults (kankha); no questioning about the reality of the fruits of karma (vitigccha); undertakes not to praise hypocrites (parapakhandha parasamsa); and not to associate with them (Para pakhandha santhana).

The five promises (Anuvratas). 1. Pranatipta-vira mana vrata: Promising never intentionally to destroy a Jiva that has one than more sense. 2. Mirsa-vada virmana vrata: The second vow of the Jaina layman is directed against falsehood or exaggeration. 3. Adat-tadana virmana vrata: Stealing or taking what is not given is renounced in the third vow. 4. Maithuna vira mana vrata: The vow of chastity follows, by which a man promises to be absolutely faithful to his own wife at all times, and never to allow any evil thoughts in his own mind about goddesses. 5. Pari-graha vira-mana vrata: The Jaina have realized that the true way of increasing our wealth is by curbing our desires.

**THE THREE GUNA-VRATA:** The first five vows are followed by three Gunavrata, which help the keeping of the first five vows. 6. Disivrata pari-mana: By this vow there are limitations of desires and encouraged less travels, which cause sins.

I fix limit of height and depth of circumference. If I have to pass this limit, willing in my body, I vow not to indulge any of the five asvara . . . (the five atichra are transgression of the limit above . . . and proceeding further when a doubt arises as to limits.<sup>1</sup>

7. Upabhoga pari-bhoga parimana: is intended to help people to keep their vows against lying, covetousness, and stealing, for it limits the number of things a man may use. 8. Anartha danda vrata: The eighth vow is designed to guard against unnecessary evils. It runs:

I take the vow called anartha Danda Virmana, which has four divisions: not to do the two evil meditations, not to be careless about keeping or using weapons, not to persuade people to do evil.<sup>2</sup>

#### **THE FOUR SIKSAVRATA:**

9. Samayika: This vow encourages the layman to worship and teaches regular time and height of worship as stated as follows:

I take the ninth, Samayika, Vow which teaches me to avoid all evil actions. I will sit in meditation for forty-eight minutes, ninety six, or whatever period I may have previously fixed upon. While in meditation I will not commit any sin in the space of the whole world

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<sup>1</sup> J. N. Farquhar, The Religious Quest of India, Oxford University Press, p. 211, para. 2.

<sup>2</sup> Ibid., p. 214, para. 3.

by mind, speech or body.<sup>3</sup>

10. Desava kasika vrata: which resembles two that we have already discussed, is taken in the following words:

. . . I will not go beyond the limit fixed by me in mind or body . . . I will not transgress nor cause others to transgress it by mind, speech, or body; and I will not enjoy such things in mind, speech, or body for one day and night.<sup>4</sup>

11. Posadha vrata: This vow enables the layman to meet the requirement as a religious monk. 12. Atithi samvibhaga vrata: The purpose of this vow is to encourage the laity to support the ascetic community. It runs thus:

I take the twelfth vow, by which I promise to give to Nirgrantha any of the fourteen things which they can accept without blame, namely: food, drink, fruits, sopari, clothes, pots, blankets, towels, and things such can be lent and returned, such as seats, benches, beds, quilts, medicine, etc.<sup>5</sup>

The guru (teacher) reads the vows with appropriate commentary to the laymen, persuading them to learn them and carry them out in practical life. A layman who keeps all these twelve vows is called a Desavati, or one who keeps the vows in part; a sadhu, who keeps them sincerely is called a Darvarthi. In one's old age one prefers to retire from worldly life and gives more time and thought to religious life. He is called Santharo (a saint). Often he takes vow

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<sup>3</sup> Ibid., p. 215, para. 3.

<sup>4</sup> Ibid., p. 216, para. 5.

<sup>5</sup> Ibid., p. 218, para. 5.



to fast as stated: "I take vow to abstain from food and drink and fruits and sopari as long as I live."<sup>6</sup>

**The Eleven Pratima:** A layman who is desirous of reaching a higher stage in the upward path, or cauda Gunasthanaka, than that attained by keeping the twelve vows will also keep the eleven Pratima which lead him gently on towards the point when he will be able to take the five great vows of the ascetic. The eleven Pratimas are as following:

i. **Darsana pratima:** By this a layman undertakes to worship the true deva, (Tirthankara), to reverence a true guru, and to believe in the true dhrama (i.e. Jainism).

Gambling, eating meat, wine-bibbing, adultery, hunting, theiving, debauchery --these seven things in this world lead to the worst of hells.<sup>7</sup>

ii. **Vrata Pratima:** means that one promises to keep each of the twelve vows.

iii. **Samayika pratima.** He goes on to vow that he will engage in at least three times a day.

iv. **Posadhopavasa pratima:** He also vows that he will observe at least six times a month.

v. **Sacttaparihara pratima:** The layman promises to avoid all such food and vegetables and thus observe ahimsa.

vi. **Nisibhojana pratima:** He takes a vow never to eat between sunset and sunrise, lest he may devour some insects

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<sup>6</sup> Ibid., p. 219

<sup>7</sup> Ibid., p. 221

while eating.

vii. Bramcarya pratima: He takes a vow to keep away from the society of his own wife and worldly attachment

viii. Arambhatyaga pratima: He takes a vow to take rest and settle down in life by accepting some light job, which may not hinder his religious life.

ix. Parigraha tyaga pratima: this vow implies sacrifice and retirement in his life.

x. Anunati tyaga pratima: shows a further step taken towards a sadhu's life.

xi. Uddhista pratima: When he has taken the last pratima, he is practically a monk, for he has promised to wear a sadhu's dress and adopt the ascetic life.

The twenty-one qualities of the ideal Jain man: As a layman endeavours to attain to this exalted stage, he will strive to develop those twenty-one qualities which distinguish the Jaina gentleman. They are given thus:

He will always be serious; clean as regards both his clothes and his person; good-tempered; striving after popularity; merciful; afraid of sinning; straightforward; wise; modest; kind; moderate; gentle; careful in speech; sociable; cautious; studious; reverent both to old age and old customs; humble; grateful; benevolent; and finally, attentive to business.

Only the very best of men ever possess the full complement of the whole twenty-one virtues, but ordinary mortals strive to possess at least ten.<sup>8</sup>

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<sup>8</sup> Ibid., p. 224, para. 2.

## CHAPTER XIII

### THE JAINA SANNYASI AND ASCETIC

The following are the references from the Atamanushasana, the Jaina Sacred Books with reference to ascetics:

Your house is no protection; the relations are the cause of bondage; the wife to whom you have been long attached is the door to abodes of miseries. Know your sons to be your enemies. Forsake all these. Desirous of happiness, you should practice pure religion.<sup>1</sup>

What should, in this world, be done with wealth, which like fuel, feeds the fire of desire? Oh friend what is the use of connection with family and relations who are ever helpful in acquiring inauspicious Karmas. What is the use of the body and the home, which are like cobra of delusion. O thou embodied one, for happiness acquire this equanimity, (which is the essence of religion) do not be negligent in vain.<sup>2</sup>

An ascetic is like a house, protected by the doors of strict restraint (of body, mind, and speech), having the walls of fortitude, and the foundation of knowledge. He is attacked by wicked passions, if they get even a small hole (defect) in his (conduct).<sup>3</sup>

Like Buddhism, Jainism also admits two-fold training (i) that of lay life, and (ii) that of the monk, and place the later above the former. The life of the Brahmanical Hindu and of Jaina also is divided into four stages: 1. Religious disciple ( ); 2. God-fearing and sacrificing house holder ( ); 3. Contemplative forest dweller ( ); and 4. Wandering ascetic ( ).

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<sup>1</sup> J. L. Jaini, Atmanushasana, The Sacred Books of the Jaines, Lucknow (India) 1928, p. 60, para. 20.

<sup>2</sup> Ibid., p. 61, para. 21.

<sup>3</sup> Ibid., p. 69, para. 248.

It is the last stage of life on which the discussion will be centered. This subject of Ascetics and Sannyasis is big, as it has many phases, and there won't be space for the detailed study. The origin of the subject is in Old Brahmanism. In order to understand the philosophy of 'Asceticism' the following outline of study will be of much help and guidance:

Reference in the Vedas and the Brahmanas: There are innumerable references to 'tapas' meaning 'austerity' in various forms of severe self-denial, self-torture, endurance of extreme cold, or excessive heat, sustained fasts, the use of coarse and unnatural food and such like. The belief was that by such means supernatural power could be obtained, or some definite desire fulfilled, or the highest place in heaven won, if only the pain were carried far enough. The end here is material, not moral; this practice must be called materialistic austerity. There came with it a great desire for release from re-birth and the belief that in order to win Release a man must give up the work, the interests and pleasures of men. Hence they were called 'bhiksus' (beggars), but the most significant name is sannyasis, "renouncers" because the renounced the ordinary life so completely. The points to be noted are those that contrast with the hermit:

1. The worship is abandoned altogether.
2. Food and clothes are gotten by begging.
3. All connection with the family,

society, and the state is completely destroyed. The new order of "monks" was divided into numerous groups differing in faith and practice. Buddhists and Jaina monks as well as all classes of Hindu monks had the same general idea of the houseless life, as they called it. This form of discipline may be called "world-abandoning asceticism." The following few points of interest:

1. Modern ascetics differ in several respects.

Modern practice of asceticism is a combination of the practice of the hermit and the monk. 2. Most saddhus are sectarians. They are devotees either of Vishnu or Siva. There are several orders: (i) "Ekadandis" or one-rod sannyasis to which Sankara belonged. (ii) "Tri-dandis" or three rods to which Ramanuja belonged which are restricted to Brahmans. All non-Brahmin orders reflect a number of other characteristics of modern Hinduism: They believe in pilgrimage, and often wear showy (gaudy) token of the great "tirthas", or places of pilgrimage, which they have visited. While on journey of pilgrimage they carry symbols of their gods. A Vishnuite will carry a Salagramma stone, a discus, or an image of Rama and Krishna. A Sivaite will smear his body with ashes like Siva, and carry a trident, a tiger's skin, or a human skull. Many of them keep up the old forms of self-torture.

Thus Sannyasi or ascetic, commends simple and holy

life, which eventually entitles one to get Nirvana or Moksa (Salvation).

Nirvana, according to early Jains, is that state in which the energy of past actions (karmas) have become extinguished, and henceforward the Spirit (Jivatma), though still existent as an individual spirit, escapes re-embodiment, and remains forever free from new births and deaths. But now a days some Jains think that the prefix "nir" as a mere negative, and thus Nirvana implies that state in which "not a breath" reaches the emancipated one.<sup>4</sup>

According to the Jaina teaching the order of ascetics stands high in the community. Of course there are various classes, of this group which we shall discuss later on. The ascetics alone are able to penetrate into the truths with Jina (great soul) teaches. The laity, however, who do not dedicate themselves to the search after truth, and cannot renounce the life of the world, still find a refuge in Jainism.

Hinduism lays stress on philosophical speculation, while Jainism sees this highest goal in Nirvana or Moksha, which sets free the individual from the Samsara, (the cycle of birth and death). Naturally the precepts for the ascetic are more rigid and the vows for the laymen are called the "lesser vows" or "anu-vrata", to contrast them with the former known as (great) the Mahavira. The vow of contentment is all that is required of a layman, and absolute renunciation is insisted upon the case of an ascetic, so that he can call

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<sup>4</sup> E. W. Hopkins, The Religions of India, Ginn & Company, 1895, p. 283.

nothing his own, not even the alms bowl. Mahavira the founder of Jainism was an ascetic in his later life as stated in following statement:

Buddhism is the one which is best entitled to the claim to originality. We are bound to add, however, that Prof. G. Buhler, the scholar, who is best acquainted with the still unedited literature of the Jainas of the North, think has come upon date to prove that the traditions concerning Mahavira point back to a real personage distinct from Gautama Buddha, and nearly contemporary with him, whose real name must have been the Nirgrantha Jnatiputra, i.e. the ascetic of the Jnabis Jnatī denoting a tribe to which the Nirgrantha must have belonged.<sup>5</sup>

There is close relationship to Jaina ideal of life to the Jain ascetic life. And what is that leads to this Jaina ideal of life? It is non-attachment to things of this world and freedom from anger and sensuous desire: (Nirvana):

And unlimited perception and knowledge are always associated with jiva and spotless conduct born of these leads to Moksa.

Jiva is the architect of its own form of existence. It is the doer and enjoyer of its own Karmas.

Atma which is free from the defect of Karma gets to the highest point of the universe, knows all and perceives all, and obtains the transcendental bliss everlasting.

Thus Atama, becoming omniscient and all perceiving through its own effort obtains the infinite bliss which transcends sense-experience, which is free from all imperfection, which is spiritual and self-determined.<sup>6</sup>

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<sup>5</sup> M. Stevenson, Heart of Jainism, Oxford, 1915.

<sup>6</sup> S. R. Sarma, Jainism and Karantaka Culture, Dharwar, 1940, p. 177.

Jain monkhood is, of course, an ethical ideal high above the dispositions and faculties of body and mind of average man. Jainism welcomes every earnest longing for Salvation, finds a place for it in its gradation of attitudes, the 'Guna-sthanas'. For monks the practice of Ahimsa is an absolute one, i.e. it refers to all living beings whatsoever, to non-doing, non-causing, and non-approving, and to thought, word, and action.

For the layman the requirement is not so strict. These are supposed to keep twelve special commandments and the vow of contentment. There are three kinds of ascetics in Jainism and the highest class is of Acharays: Their chief characteristics are: (i) Aacharyas are spiritual teachers. (ii) They are able to teach truth in absence of omniscient Tirthankaras. (iii) They take special care not to destroy any form of life through carelessness of body, mind or speech. Their speech is actually truth. They do not take anything which is not given by its owner. They have entirely given up the sex passion, and do not own any property.

The five celebrated vows, which Mahavira himself laid down as the only entrance through which a man can pass to the ascetic state.

The Life Story of a Jain Ascetic. When a devout and religious person on initiative of his call to the ministry of ascetic life comes forward, he receives first the approval of



the priestly class and the local Jain community. For confirmation the "diksa" initiation takes place, at which time the candidate takes off his jewels, and his clothes, and giving them away to his relatives, put on a sadhu's dress. In his honour the public celebrates the good occasion by having a religious programme and procession, in which all old and young join giving their approval and consent. This ceremony and all that goes with it make a good revival meeting warming their faith and beliefs in Jainism.

Next step is that the hair is removed, and a mixture called Vasrksepa is applied to the man's head. He is now to be homeless wanderer, possessing nothing, and dependent upon the alms of the charitable. He is not to breathe insects in the air because of ahimsa principle. Hence the sects furnish their monk with something with which they may sweep insects from the air.

Their daily duties are: They rise up at four o'clock, confess their sins, enters temples and bows, and the ascetic goes to the monastery and either preaches or reads one of the Scriptures.

Begging: About ten o'clock in the morning one of the monks goes out on a begging round. Confession: The begging round is finished at about eleven o'clock, but before breakfasting the ascetic makes auricular confession ("Aloyana") to his guru and has a penance appointed. Study: From one to

three they are obliged to study, and the chief priest teaches them in the Sanskrit or Magadhi language. Again at about half past four they go begging and immediately after coming they make their confessions. They may leave the monastery after dark.

Nuns: They always wander about in twos or threes, and have, of course, their own Apasra (dwelling place).

Goraji or Yati: They are the orthodox ascetics and they are not necessarily sadhus. They are from a fallen class of monks. They take money, and go about in palanquins, and keep watchmen and guards.

The general prevailing customs among the ascetics are as follows: (1) Every morning after he has performed his ablutions, a sannyasi must smear ashes on his body. (2) He must forego the use of betel leaves; (3) He must take only one meal a day; (4) He may only wear wooden sandals on his feet; (5) not only must he avoid female society, but he must not look at a woman; (6) 'Once a month his head must be shaved (also his face)'; (7) When a sannyasi travells, he must carry his seven knotted staff in one hand, his gourd in the other, and an antelope's skin under his arm; (8) He must live entirely by alms, which he has the right to ask wherever he goes; (9) Though a sannyasi has the right to ask for alms, it is more proper for him to receive them without asking. (10) He must not sit down to eat; (11) He must build his hut near

a river or a tank; (12) When travelling he must make no stay anywhere, and he must only pass through inhabited districts; (13) He must regard all men as equals; (14) His one object in life must be to acquire that measure of wisdom and degree of spirituality which shall finally reunite him to the Supreme Divinity from whom we are separated by our passions and material surroundings.

These requirements may vary according to different groups and places, but in general these are the main characteristics both among the Jaina and Hindu ascetics (sannyasis).

## CHAPTER XIV

### THE END OF THE ROAD

Jainism stresses the subject of Nirvana, and hence the subject "The end of the road."

Panca Parmesvara. Different ranks a man may hold as an ascetic before he finally attains moksa. Sadhu: He is just an ordinary ascetic or Sadhu. If he be a Digambara, he will wear no clothes and live in the forest, lost to the world, and immersed in meditation, eating only once a day and tearing out his hair as it grows. If he be a Svetambara or Sthanakvasi, he will move from Apasaro to Apasaro clad in white clothes. Upadhya: The next step to which he can rise is that of Upadhya or instructor. Acarya: A still higher rank is attained when a monk becomes an Acarya or Superior.

It must not be thought that the ordinary sadhu must gain the rank of Instructor and Superior to go to Moksa for a simple ascetic can do that; but it is generally easier for the higher ranks of ascetics to attain deliverance than for the lower, because their office helps them to develop the necessary qualities.

Tirthankara or arihanta: The goal of every monk is to become at last an Arihanta or Tirthankara, the Being who has attained perfection of knowledge, perfection of speech, perfection of worship, and absolute security, for no danger or disease can ever come where he is. The word denotes a

name of one who forms communities (tirtha) of monks and nuns and male and female lay followers. When a new Tirthankara arises, the followers of the preceding one follow him, as the followers of Parsvanatha followed Mahavira.

Sidha Tirthankara has still four karma left which bind him, and until these four are accomplished, the Jiva does not continue upward journey from perfection to perfection. When by austerities last Karma are destroyed and break 'like a piece of burnt-up string', the soul loses its body and becomes a Siddha.

The Siddha has the following characteristics: absolute knowledge, faith, insight, righteousness, and prowess . . . he is also without a body; and this is the reason why Jaina feel they can never pray to a Siddha . . . A siddha has one hundred and eight attributes . . .<sup>1</sup>

Thirty-five rules of conduct: The thirty-five rules of conduct, of necessity destroy their karma and so are sped to moksa like an arrow from a bow.

The three jewels (Ratna Traya): The Jaina sum up all their beliefs, as expressed in the Tattva, in their vows, and in their rules of conduct, under the heading of the Three Jewels: (i) Right Knowledge (Samayak Jnana), (ii) Right Faith (Samayak Darsana); (iii) Right Conduct (Samayak Caritrya).

Wise men call that Knowledge Right Knowledge which one gets, whether concisely or in detailed form, from the Tattva as they exist.<sup>2</sup>

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<sup>1</sup> C. R. Jaina, Jaina Culture, Luzao, 1934.

<sup>2</sup> Ibid.

To hold the truth as truth, and untruth as untruth, this is true truth.<sup>3</sup>

There are three things (Salyas) that injure caritrya (character): (i) Maya Salya, (justice) Mithyattva Salya, (pride) and (iii) Nidana Salya (covetousness).

Finally the following definitions of the Jaina devotees will help the reader to understand the requirement as a means to an end:

He who is Omniscient, free from all love of the world and from all failing; he who is worshiped by the three worlds and who explains the inner meaning of religion as it exists; this adorable deity is the great god.<sup>4</sup>

Jaina defines a false god: 'Those gods who retain women, weapons, and rosaries, who are steeped in attachment and so stained, who are in the habit of giving and accepting favours, these can give no help toward deliverance.'<sup>5</sup>

Jaina definition repeated every day: 'They who keep the (five) great vows, are steadfast, live only on alms, are immersed in meditations, preach religion; these are to be considered gurus.'<sup>6</sup>

While speaking about the important terms of Religion: Faith, Hope, and Love, it is important to note and stress that the Jaina Religion enshrines no Faith in Supreme Deity.

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<sup>3</sup> Loc. cit.

<sup>4</sup> Loc. cit.

<sup>5</sup> Loc. cit.

<sup>6</sup> Loc. cit.

## CHAPTER XV

### THE CONCLUSION

India is both the home and cradle for several religions. It was Islam that gave death blow to Indian Buddhism. Between the years 1175 and 1340 Mohammedan conquerors, who came from Persia founded their dominion over the great part of India. Because Buddhism lacked popular support, it could not offer so tough a resistance to the new faith of Islam as did the Brahmanic doctrine and Hinduism. Jainism sprang up as a revolt against both Brahmanism and Hinduism, being a contemporary religion of Buddhism, having much in common and much distinctively separate. Jainism is a reformed religion of Hinduism, yet strictly speaking the followers of Jaina Faith (Jainas) are called Hindus.

According to tradition, Jainism owes its origin to Vardhamana Mahavira (about 550-480 B.C.). The meaning of his name is "a great spiritual hero." He was born in a suburb of Vaisali, the capital of Videha, twenty-five miles from Patna, in Bihar. Mahavira was the twenty-fourth (last) Tirthankara, one of the founders of Jainism.

The present-day Jainas are wealthy, educated and influential people. Their number is small, 1,450,000 according to 1941 census report. They are scattered over all of India, but are chiefly found in large numbers in Bombay, Gujarat, Kathiawar, Sind, Marwar, Rajputana, Punjab, United

Provinces, Bengal, Central India, and in the South of India. The Jainas are intelligent being well educated, well-bred, and kind people. They shine out in their reformed life and culture and hence this community is a great asset to the progress and culture of India.

The major Jaina Maxim is "Harmlessness is the only religion." The doctrine of "Ahimsa Parmo Dharmah", which means that non-injury to living beings is the highest religion. Truly, this whole idea is based upon the principle of love. Many of the phases are very similar to the principle of love taught by Jesus Christ. The subject: "Jainism, its origin in relation to Hinduism" is fairly discussed in its relation to various phases. The writer has attempted to make exhaustive study of each important phase in the foregoing fourteen chapters. In the concluding chapter he tries to sum up the thesis showing the findings in relation to Christianity and other leading religions.

Before presenting the final findings of the Jainism, it would be a good idea to see in very brief the outstanding few characteristics of some major world religions:

Hinduism: This is the old religion of India. The Hindus have many gods and goddesses. They believe in Karma (deeds) and in transmigration theories. The main Scriptures are Vedas, written in Sanskrit. Here are shown the deficiencies of Hinduism: (1) Hinduism rests on a false social



principle; the principle not of brotherhood and of equality, but of caste. (ii) The inferiority of women. (iii) Religion and Morality in India are both a false thought of God-Pantheism. (iv) Idolatry and gods are of bad character.

Buddhism: The name of the founder is Gautama Buddha, the contemporary of Mahavira, the founder of Jainism. The chief ideas are: Nirvana can be procured by charity, piety and self-control. To Buddha, not sacrifices and ceremonies, but pure heart, simple, kindly life are the most important things.

Confucianism: The founder Confucious was born in 551 B.C. The Sacred Books are (i) The Five Kings, (ii) The Four Shoo. The major virtues are: (i) Filial Piety, (ii) Moderation, (iii) Intellectual virtues. The way of perfection is: (i) Benevolence, (ii) Duty, (iii) Decorum-good, (iv) Knowledge-manners, (v) Faith. The ethical life sets of obligations: (i) Father and son, (ii) Ruler and subject, (iii) husband and wife, (iv) older and younger, (v) Teachers and pupils. Four life movement points: (i) Principle of Li --Regulated attitude; (ii) Yi --Behaviour; (iii) Lien --The social code-honesty; (iv) Chih --Consciousness.

Taoism: The founder Lao-tze was born in 220 B.C. It is called the magic religion, as some herbs had the magic effect to cure people. Taos golden rule --"Recompense in-

jury " said, "with kindness."

Mohammedanism: The founder was Mohmad, born at Mecca about 570 A.D. The Scriptures are called Kuran. 1. Islam is called the religion of submission of self, will, and reason. 2. For forgiveness, repentance and belief, one has five duties to perform: (i) Reciting the creed; (ii) Prayer five times a day; (iii) Fast of Ramadan; (iv) Giving of Alms; (v) The Haj, pilgrimage to Mecca.

Zoroastrianism: The founder Zoroastrian was born about 630 B.C. To Zoraster: 1. The individual person and life counted a little but the family, the clan, the tribe counted much. 2. It is noted for its ethical Dualism -- Good and Evil. It has Avesta-word of Ahura Mazda as Scriptures. Ethics of Zoroastrianism: 1. The good life is an unnecessary conflict against evil within and without; 2. Virtue like purity, is a defect of the demons; 3. Moral have, therefore, a strenuous and militant quality; 4. Saint, is he who overcomes the evil; 5. Character is formed by good thoughts, words and deeds. The morals are: Truth, Justice, Compassion, Benevolence, Charity. Ahura Mazda appointed Zarthusra a shepherd to the poor.

Christianity: The founder was Jesus Christ, born in Bethlehem. The Scriptures are the Holy Bible. The chief and important points are: 1. Christ is the Son of God. 2. He died on the Cross for the remission of our sins and

gave us a great hope by the significant act of his resurrection. The Lord's prayer and the Ten Commandments are very important. Faith, Love, and Charity are the main characteristics of Christianity. The whole religion is based on the principle of Love.

Having shown the chief characteristics of other religions it is easy to discuss Jainism, in comparison with these, and with Christianity in particular: Jainism has many phases, and the art, literature, temples, the following and the community activities are very many. But, the writer wants to show the empty heart of Jainism for the humanity, who are searching God and Salvation, under the following important points:

Forgiveness to others: The Jaina believe strongly in the duty of forgiving others, and yet have no hope of forgiveness from a Higher Power for themselves.

Hero worship: Jaina with their hero worship and their intense love of all that is gentle, long suffering, and loving, the Jaina cannot but be attracted by Him. It is the personal friendship with the Incarnate Son of God which is the great gift that Christianity has to offer to Jainism.

Ascetic life: The younger Jaina are worried by the ascetic ideal that is placed before them. They feel, the ideal needed for modern life is the development, not the negation of personality.

Grace: In Jainism there is no such word as "grace." In Christianity by grace we are all cared for and saved, through Jesus Christ.

Supreme God: The Jaina do not believe in one Supreme God. They adore the Tirthankaras or the founders of the faith. They are the liberated Souls, who were once in bondage, but become through their own efforts, free, perfect, omniscient and all blissful. There is a strange mystery in Jainism; for though it acknowledges no personal God, knowing Him neither as Creator, Father, or Friend, yet it will never allow itself to be called Jaina atheistic system. Indeed there is no more deadly insult that could be leveled at a Jaina than to call him a nastika or atheist.

Problem of suffering: According to Christian thought sorrow is not necessarily an evil; to the Jaina it is neither a calamity to be avoided at all costs, or a punishment from which there is no escape.

Forgiveness from God: Since they do not believe in Supreme God, there is no such conception of the forgiveness of sins. The Jaina, when they do wrong, only feel that they sin against themselves, injure their own characters, and so lose ground on the upward way, and that such lost progress can only be made up after countless ages of useless suffering.

Prayer: Again, a system without a God has no room for prayer, for it knows of no Almighty and most merciful Father

to whose love and wisdom His children can confide their secret desires; and to this day the Jaina count it a sin if a mother, watching beside her suffering child, should appeal to some higher power to save the little life.

Caste: Though as a principle Jaina system discourages caste, but it seems to me that the Jainas more critical than even some of the Hindu Communities. A philosophy that denies the Fatherhood of God is able to deny the brotherhood of man; and the notices of their temple gates show that there are no people in India more caste-bound than the Jaina. Christianity totally discourages caste and segregation hence there could be seen the spread of the church stressing the great ideal in a verse: "In Christ there is no East and West."

Moksa: The negation of a personal God affects also the Jaina idea of heaven. To Jainas Moksa depends upon the fetters of rebirth. Christianity assures salvation to one who believes that Christ is the Son of God, who died on the cross and rose on the third day and ascended to heaven, and is coming again to meet his people.

Karma and Transmigration: Instead of God delighting in mercy, who rules and judges the fair world that He has made, the Jaina solely believes in Karma and Transmigration theories.

Ahimsa: The Jainas feel that the followers of Christ are stained with the sin of animal murder, and until this

feeling is removed, they will never really understand the beauty of our religion. One would like to remind them first of the quite elementary fact that a great many Christians are actually vegetarians, and that no Christian is under any obligation to eat meat; in fact the great missionary apostle expressly said, "If meat maketh my brother to stumble, I will eat no flesh for evermore." (I Cor. 8:13)

System of Ethics: Jainism may fairly be regarded as a system of ethics rather than a religion. They have a self-centered view in the belief that all actions are judged by the profit (punya) which a self-centered attitude. Jaina ethics is the result as well as the basis of the high standard of human culture. The Jaina ethics are not very different from the main rules of other religions; one should not kill, tell lies, be unchaste, or over greedy for possession of property. All rules of conduct are based on love, the Sanskrit word "Daya."

Personality and Life: The supreme difference, however, between Jainism and Christianity we have already glanced at more than once: It lies in the treatment of personality and life. In Christianity the emphasis is laid upon the education of every sense and thus train personality. In Jainism the key-word is the elimination of personality.

Thus having seen several points on Jainism in comparison with Christianity, one would stress and appeal, in spite

of all the literature, temples, and ethical principles, to crave for the search of God, the Creator God should be the object of worship and not man; hence the objective and subjective worship attitude should be stressed.

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